



Christian Courier

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'Social cleansing' becomes popular in Latin America

Robert VanderVennen

TORONTO, Ont. — "Social cleansing" is becoming socially acceptable in many Latin American countries, Juan Pablo Ordóñez recently told the Inter-Church Committee on Human Rights in Latin America (ICCHRLA).

A taxi driver tells him it's a good thing, and so does even a social worker in Colombia. Social cleansing is the wanton killing of street people in the larger cities, people who are desperately poor and turn to prostitution, begging, theft; some are men who are gay.

Ordóñez is a Colombian lawyer who is documenting this kind of crime in his home country. Death threats have forced him into exile in the United States, where he is doing research for a Colombian human rights organization. His book on social cleansing will be

published soon, but not in Colombia.

These people are called "disposables," throw-aways. Thinking of people that way stirs him with very deep anger. An average of six street kids are killed every day, as police try to cleanse the streets.

System sacrosanct

The killers are the police and paramilitary groups. As a teaching assistant in law school, he came upon some of his colleagues beating to a pulp five street people, and prodding them with electric shocks. He told them to stop, that he was going to report the incident. They told him if he did report it they would all be killed, not because of their horrid act but because he would be disturbing the system. People aren't prosecuted for that kind of act.

Colombia is a democracy, we



Juan Ordóñez

are told. But Ordóñez reports that both major political parties are run by the powerful. Only 30 per cent of the people vote. Some 3,000 elected members of

a third party, bent on reform, have been killed after their election.

Brutality is not punished by the courts, which convict only

poor people and union leaders. Police make a good business of selling corpses of street people to medical schools for teaching medical students.

Conservatives no help

The response of the church in Colombia is mixed, he says. The church hierarchy is very conservative and supports those in power. But the "base communities" with their Liberation Theology are the ones who support the poor and vulnerable.

Through it all Ordóñez keeps his idealistic optimism. Foreign pressure helps his cause, he says, if only to prevent a few killings, because Colombia is very concerned about its international image. That points up the importance of ICCHRLA, which responds to the cries of the helpless and those who minister to them on the streets of Colombia.

'Small government' proponent finds left intolerant of her views

Cindy Bruin

CALGARY, Alta. — How do we view the family? How do Judeo-Christian ethics impact government policies? Should Christians support social services cutbacks as a means to balance the budget?

Questions that Christians often debate internally have become the subject of public debate in Alberta, as Ralph Klein's government implements its conservative political agenda.

One group's views receiving recent attention has been the Alberta Federation of Women United for Families (AFWUF). Vice-president Hermina Dykxhoorn was recently featured in a front-page *Calgary Herald* report which was reprinted in Edmonton and Vancouver newspapers, and which received volumes of critical response.

The *Herald* article "Family-values group gets input — at last" highlighted the new-found



Alberta Federation of Women United for Families (AFWUF) vice-president Hermina Dykxhoorn.

government acceptance of conservative views and AFWUF input. Dykxhoorn and her group are depicted as government cheerleaders who are intolerant of gays, single mothers, and welfare recipients.

Unfair coverage

It's true that AFWUF opposes the inclusion of sexual orientation in human rights legislation, supports government cutbacks, and is passionately pro-life. But Dykxhoorn felt the coverage

was somewhat unfair. "We were used as an example of a right-wing group that supports Ralph Klein," says Dykxhoorn, "but we did not give a blanket endorsement of the Klein government; in fact there are some things we do not support them in at all, such as justice in education, and their refusal to stop abortion funding."

The group's opposition to homosexual rights and its use of the term "Judeo-Christian principles" drew heated responses from many *Herald* readers. Letters to the editors sported headlines such as "So-called Christians condone prejudice," "Group's 'narrow-field tolerance' intolerable," and

"Christian values being ignored."

Intolerance of the left

Dykxhoorn says she has no problem with people writing negative things about her group.

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News

Life issues are not negotiable, says Dykxhoorn

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"Obviously if you are putting yourself out in the public arena, you open yourself up to criticism, and that's fine," she says. "What did bother me was

"I have never experienced intolerance such as I have from the left. If you have a different viewpoint, you're not even welcome into the debate."

that there were only letters of disagreement in the *Herald*. And I know that positive letters were sent."

That is one example of what Dykxhoorn calls the "intolerance of the left." She says that "people say that the right of the political spectrum is very intolerant, but I have never experienced intolerance such as I

have from the left. If you have a different viewpoint, you're not even welcome into the debate. And I think that's terrible."

In its most extreme form, the responses Dykxhoorn received to her views were personal letters and harassing phone calls. One person called to say, "You b----, we know where you live." Another, who saw the article in Vancouver, called to say "don't come anywhere near here: you can stay in Alberta where you belong." On a political level, Dykxhoorn has experienced feminist women who refused to sit with her in a meeting of the Alberta Advisory Council on Women's issues because they could not tolerate her views.

A changed perspective

That kind of experience was what prompted the inception of the AFWUF in 1981. Dykxhoorn says "a group of six or seven women in Edmonton at a women's conference who started expressing their views

were told they might as well start a group of their own because they certainly weren't welcome to this particular group."

Dykxhoorn herself has been involved with the group since she moved to Alberta in 1987, and was just selected to the executive last year. Her involvement with politics is not new: Dykxhoorn, who is Christian Reformed, grew up in a politically active family.

But her perspective has changed in the last 10 years. "I was a Trudeau Liberal, a feminist, involved with CPJ (Citizens for Public Justice) and so on," she says. "Then I became involved with the abortion issue and started reading a lot, and through educating myself I realized that was not the way to go."

Dykxhoorn believes that "life issues — such as abortion and euthanasia — are non-negotiable. If Christians don't stand firm on the life issues, I don't

know what we are willing to stand for, to suffer for, to live for, or to die for," she says.

The little man

She looks back to the underground resistance during the Second World War. "Only about five per cent of the population were involved," she says. "Who were among those five per cent? It was not the big leaders in the church; it was not the people on the CCG (the Christian Reformed Committee for Contact with Government); but it was the little man on his little farm who took people in. That's the five per cent who stand against the tide."

Dykxhoorn says "Those are the kinds of people that will stand up for you in the end. Because they believe in the right to life of all people, whether they be black, white, gay, straight, unborn, or born. They are the ones who will be protecting you, if ever there was a threat to a particular group."

Limited role of government

Among government policies that Dykxhoorn and AFWUF support is a fiscally conservative agenda. "We are supportive of social services cuts," she says, "because we can see that government cannot carry on the way it has been doing." She contends that government should get out of the social services field, and that the cutbacks are "an opportunity for Christians to be able to help once again as they always did in the past."

It comes down to a question of the proper role of government. Dykxhoorn says that "Christ told individuals to look after the poor; he didn't say governments do it. The government's job is to govern. Only in the past 40-50 years has it taken on that whole social services role, and we've gotten into a whole lot of trouble since it started."

Problems too big for private groups, say social workers

Cindy Bruin

CALGARY, Alta. — The Klein government continues to enjoy high popularity ratings for its policies, including social services cutbacks. The *Calgary Herald* (May 10) reported that Alberta treasurer Jim Dinning asserts that government policies are designed to provide for those truly in need. He claims that "the objective is to ensure that people have a chance to... climb up a ladder out of dependence and on to independence."

The AFWUF is one group that supports government cutbacks, asserting that individuals and religious groups should be responsible for filling in the gaps. Others, however, would question whether that can really happen. In Calgary, several ser-

vice agencies surveyed could point to unhappy effects of the cutbacks.

Connection Housing is one Calgary agency that works to help the homeless and the "underhoused" find appropriate housing at affordable prices. Connection Housing has experienced a significant increase in household registering with its service, and some of the increase in homelessness, according to Susanna Koczur, executive director, is due to government welfare cuts.

Housing is a problem

Connection Housing was one of several agencies set up in downtown Calgary to draw attention to homelessness as part of Homeless Awareness Week (May 8-12). Marcel Trinkhaus

is a Connection Housing volunteer who lives downtown. "From my apartment I can see people sleeping in the park," he says. "That's fine in the summer, but in the winter there just isn't much available."

He also noted that the \$394 per month welfare payment for a single, employable person doesn't stretch very far. "If you can find a place to live for \$300, that leaves \$94 for clothes for and transportation to job interviews, as well as food and other needs."

Several agency volunteers participating in the display pointed to the effects of the government's cutting of deposits for people looking for housing. Nanda Maher, an Outreach Counsellor at the Awo-taan Native Women's shelter, says, "We see a lot of people setting up housekeeping for nothing. They can no longer get money for damage deposits, furniture, phone hook-ups. That makes it a real struggle, and some women return to a bad home situation just out of sheer frustration."

One example Maher points to is the \$140 deposit required to get gas hook-ups. A mother with two kids, receiving \$700 per month assistance, just

doesn't have that much money available at one time.

Alan Fehr is an outreach worker for Live Smart Services, a program of the Chrysalis society to assist people with chronic mental illness to live independently in their communities. Live Smart has a team that tries to advocate for these mentally ill people in negotiating a way to deal with having no money available for a damage deposit. "We barter with landlords to accept \$50 a month," says Fehr. "The only ones who go for it are usually at the real dumpy places. And I don't know if that's the best place to stabilize."

Charity is 'lovely' when it happens

Can the community fill in these gaps? There are some stories with positive results. In spite of a 40 per cent increase in the number of people using the services of the Inter-faith Thrift Stores, Administrative Assistant Jennifer Hutchinson says, "We've been able to meet increasing demand. In March our supply was 60 per cent down from the last year at the same time. We had to urgently request donations from the public, and the need was filled."

But others have seen programs completely dropped because of reduced government funding. Alan Fehr described a "Community Friends" program for people with schizophrenia that connected people with their community and which had to be cut because of funding loss.

Lorraine Melchior, Executive Director of the downtown Calgary Urban Projects Society (CUPS), points out that it can be a "vicious circle. If you don't have the funding you have to close the program." She says "people are struggling. To cut out funds completely places people in jeopardy."

Hermina Dykxhoorn (AFWUF) says caring for the poor through the government is "forced charity; and the only charity that is worth anything is real charity. There are other avenues for looking after people and they should be used."

But most service agencies haven't found enough private support to fill in the gaps. Says Melchior: "That's lovely when it happens. Some are sensitive to the need, but many are not."

Nanda Maher says "community groups have only so much to give. Churches and non-profit organizations don't have an endless supply either."



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The fiftieth year

Rev. A. van der Veer (translated from the Dutch by Nelly Westerhoff)

The following column was written a year ago by the chairperson of the Evangelische Omroep, a Dutch Christian radio broadcast agency. Van der Veer anticipated the 50th anniversary of the liberation of Holland by reflecting on the Year of Jubilee in the Bible.

"Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan. The fiftieth year shall be a jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines. For it is a jubilee and is to be holy for you; eat only what is taken directly from the fields. In this year of Jubilee everyone is to return to his own property" (Leviticus 25:10-13).

The above is a long quote from the Torah, a description of the 50th year. A year which was to be announced with trumpet fanfare. In that year all things would be alright again. Everyone was to have their possessions returned to them. Slaves were to be freed. That which had grown crooked in the previous 50 years was to be straightened. The 50th year. The Year of Jubilee.

We do not particularly acknowledge that year. Many Christian celebrations have their origin in Jewish custom. For instance, there are clear links between our Easter and the Jewish Passover, between Pentecost and the Feast of Weeks, and between Good Friday and Yom Kippur. But with a celebration of the 50th year we are unfamiliar. Does the name Year of Jubilee have any significance for the average Dutch person?

But what if we also established such a feast. Just once. What if we drew a connection between the 50th year of the liberation of our country and that old feast of the Jews? Would it be ridiculous to start the 5th of May, 1994, in such a way, with trumpet flourishes? And the Prime Minister announced that everyone must start with a clean slate? Could we make it a requirement that

everything that has become bent out of shape since 1945 must be restored to its original state? Debts would be forgiven. Lost possessions would be returned to their original owners. Would it be ridiculous for a society to do things that way?

But it will not happen. Of course wonderful sentiments will be expressed in moving

What if we drew a connection between the 50th year of the liberation of the Netherlands and that old feast of the Jews?

speeches. Warnings will be issued against things that went so badly amiss in the past. Holland will not celebrate this 50th year with its eyes closed. But will anything change? Most probably on the 6th of May we will carry on quite normally.

It will go with us as it did with the Israelites... Because the sad part is that, in the history of the Israelites, one reads of scarcely any effects of this celebration. There appears so little information about it that experts have asked themselves whether

the laws of the Year of Jubilee were ever applied, or if they were merely abandoned as unrealistic and unenforceable. A beautiful dream, but not very practical.

You do not read much about it in the Bible. But it did not disappear. For the prophet Isaiah spoke of it when he prophesied the return of the Jewish people from their exile "The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners, to proclaim the year of the Lord's favor..." (Isaiah 61:1-2a).

And more importantly, Jesus Christ spoke of it. When he was in Nazareth he referred to the words of Isaiah and added, "Now has Scripture been fulfilled." And that is very significant. Without Jesus Christ, every word spoken on the occasion of the fiftieth year will be merely a dream, a dream about peace, liberation, and justice. But with Jesus it can become a reality.

We wish you a marvellous 50th year--with him!

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The Maple Leaf for Eire



C.C. readers Hank and Willemien Verhoeff of Calgary, Alta., visited Ireland for two weeks in April. "The fishing boats in Killybegs, in the province of Donegal, were flying Canadian flags in sympathy with Canada's fishing dispute with Spain," writes Hank.

According to Hank, there was a positive mood in Ireland about upcoming negotiations with Great Britain about the future of Ireland. "More 'Northerners' than ever before are visiting the Irish Republic," he writes.

He also mentions that "there is a lot of early Christian history here, from 482 A.D. when the first missionaries arrived from Normandy."



Voortman

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Editorial

Oh no! She found Christ in another church!

Springtime is an even more wonderful time when it includes the fragrant blossoms of a group of young persons making public profession of their faith. There they stand, the next generation of Christ believers. The rookie church!

As a member of our church council, I was privileged to sit in on a pre-confession meeting with several young persons of our church. As I looked at them, I saw the covenant faithfulness of God being made manifest in these representatives of mostly faithful and enthusiastic families. As they gave their quiet but honest testimonies, I wished their parents could be flies on the wall and hear their children speak of their love for God and their faith in Jesus.

One thing struck me, though. Several of the young people told us that it was an experience

outside their home church that brought the reality of Christ home to them and that convinced them that they should follow Jesus.

The sound of nails

One told of attending a Mennonite church a few times and seeing the love of Jesus modeled in some of the youth leaders there. Another said that she had attended a Christian rock concert somewhere and that when the lead singer had sung about the crucifixion and had banged his hand on the sound board, imitating the sound of nails being hammered into the wood, she realized what price Jesus had paid for the sins of others and how she could not therefore refuse his offer of salvation.

There were also two adults in the confession class who had come from the Roman Catholic and the Anglican tradition respectively. They, in turn, testified of the positive influence of people in the Christian Reformed Church.

It all made me reflect on how God often uses "outside" influences to draw his children to him. Especially young people, even when they come from solid Christian families, often need confirmation from another source that the Christian faith is worth adopting. This is not just a question of the grass being greener on the other side of the fence.

When the faith of the parents is very strong, that very strength may make it difficult for the

young person to own the Christian faith. He or she has been surrounded by Christian thinking and speaking from the time of birth. Just sliding into an adult phase of belief without questioning seems to run counter to the whole process of individuation. Every budding adult wants to be able to say, "I am a person in my own right. I need to do things because I want to do them, not because my parents want me to do them."

Parents and church leaders should clue into that and not be threatened by what appears to be a rejection of the parental model.

Our pastor, who also heard the testimony about the sound of the nails on the sound board of a guitar, can respond in two ways. He can say, "I have often preached about the great sacrifice of Jesus. How come you didn't twig to the fact that such a sermon calls for the response 'How can I thank you, dearest Lord?'" Or he can smile and say, "Doesn't the Lord work in mysterious ways. How wonderful that an artistic effect evoked your response of faith!"

In this time of spiritual apathy and indifference to the gospel, we should rejoice every time a young person says, "I want to follow Jesus." The time will come when those who embrace Christ outside familiar walls will come to see that the foundations of their houses of faith were laid at home.

BW

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- provides opportunities for contact and discussion for the Christian community.

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He knew what was in a man's heart

I was reading the gospel of John the other day and, as sometimes happens when one reads the Bible, a sentence strikes you as never before. You may have read over it many times but this time it catches you. That's what happened to me.

I was reading the last section of John 2: "Now while he [Jesus] was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name. But Jesus would not entrust himself to them, for he knew all men. He did not need man's testimony about man, for he knew what was in a man."

After I had read that, I asked myself: Why do we read this in the Bible? Why did Jesus not entrust himself to those who believed in his name? What would he have done differently had he entrusted himself to them?

The next morning I was in another city where I met someone whose article we had published some time ago. As we bade each other goodbye

after a brief conversation, he said, "You guys are doing great work. Keep it up." I smiled but didn't say anything. I was thinking: "Yes, we are doing great work — until the next time when we publish something you don't like, and then suddenly we are enemies of the gospel." I had too often experienced this man's fickle support to be impressed with his compliment.

As I was thinking this, I was immediately reminded of the passage I had read the evening before: Jesus "did not need man's testimony about man, for he knew what was in a man." I understood. Just as I was suspicious of the compliment given to me by a person who evaluated me according to his own desires and needs, Jesus had doubts about the enthusiasm of those who had seen his miraculous signs and for that reason believed in him.

The events that followed proved him right.

BW

Letters

Nazis still pervert the gospel

There is something very, very familiar about the ludicrous statements made by the so-called pastor Charles Scott, about his beliefs and those of his group which your publication identifies as the "Church of Christ of Israel" (see: "Chilliwick minister preaches Old Testament laws and racism," *Christian Courier*, April 28, 1995).

In the fourth volume of his Dutch-language series on church history *De Kerk van alle tijden* Dr. L. Praamsma relates how the Nazis, after the ascent of Hitler, tried to politicise the German Lutheran Church with their ideology. Their aim was to blend Nazi ideology with the Christian doctrine, and in doing so control the church.

Principled approach

To their credit, conservative ministers objected to these attempts. Rev. Martin Niemöller, initially an admirer of Hitler, organized the *Notbund* in the fall of 1933, which evolved into the phenomenon known as the Confessing Church. This wing of the Lutheran

Church became Hitler's principled opposition.

What was the fuss all about? Nominal (?) Lutheran adherents of Nazism wanted a religion based on race and bloodlines in addition to physical prowess of heroes. They had no need of the God of the Scriptures who sent his only begotten Son to free his own from the bondage of sin. They followed Hitler, and his One Nation, One People, One Führer idea.

If it had been up to the Nazis, they would have succeeded in corrupting the Church and its teachings (although they did manage to oppress the church and imprison a large number of pastors). As early as 1933, Niemöller's *Notbund* declared "that heathendom had entered the Church." In the end the Confessing Church lost the struggle and the Nazis marched on, dragging the world with them into a disastrous war.

In the Netherlands, editor Klaas Schilder, through his weekly *De Reformatie*, led the charge against the Nazis, exposing both the Dutch and German

variety. In 1936, the *Gereformeerde Kerken in Nederland* declared that membership in the Dutch Nazi party was incompatible with the church's confessions. Subsequent synods upheld this decision, also during the German occupation.

We know how Reformed people fought a spiritual battle against the Nazis by acts of passive resistance, harboring fugitives from deportation to death camps and slave labor in German factories. They rejected the Nazi's version

of Christian doctrine, and refused to be enslaved by it. Thousands paid the ultimate price.

As far as *Christian Courier* is concerned, I challenge you to be discerning next time, and to do more than bring stories with sensational headlines. Scott, the Chilliwick man, a minister? To Bible-believing Christians he preaches falsehood and only Nazi-inspired propaganda.

Albert van der Heide
Surrey, B.C.

Once is not enough re:
'Toronto Blessing'

Thank you for your coverage of the "Toronto Blessing."

I couldn't help but make the observation that the two articles that were critical of the happenings at the Vineyard never mentioned if the authors actually attended let alone how often. [The biographical note at the end of Kirk MacNeil's article mentions that he had attended several Vineyard meetings.] I personally found that it took a couple of meetings before I could focus on what was going on and my observations were very similar to those of Ken Gehrels. I left Toronto greatly refreshed spiritually with a much greater passion for Jesus Christ, my Lord and Savior, and for the people he loves, the saved and unsaved

alike.

I would like to express my concern about Kirk MacNeil's comment "Christians don't have to go looking for the Holy Spirit — the Holy Spirit dwells within them." I just want to say that I'm glad MacNeil wasn't the spokesperson for the disciples when Jesus told them to go to Jerusalem to wait for the Holy Spirit before he ascended into heaven because he probably would have made the same observation and missed out on Pentecost. After all, didn't the disciples receive the Holy Spirit when Jesus breathed on them in John 20:22?

Alice Verstraete
Gabriola Island, B.C.

No thanks from the immigrants themselves?

Concerning the full page "Thank You" ad on the backpage of C.C., May, 5, 1995:

Well, what do you know, I am still alive and with me a lot of the immigrants who arrived here after the war.

And now our children, grandchildren and even our great-grandchildren have gone ahead and given their heartfelt thanks to Canada for the liberation of the Netherlands.

A beautiful thing to do, but they forgot to include us, and I am sure I, and with me a whole lot of the other old fogeys, would liked to have joined them in this.

So from the other immigrants, (and I think I may speak for all of them) a sincere thank you, Canada. *We will never forget!*

Ted Bies
St. Andrews W., Ont.

50th Anniversary
Rearview Mirror

This week we reprint a few advertisements from 1960 issues of *Calvinist Contact*. Those who can't read Dutch might consult someone who can.

Calvinist Contact 1960

Netherlands Government
Scholarship

The Netherlands Government has announced that two scholarships will be offered to Canadian nationals for study in the Netherlands during the academic year 1961-1962. The scholarships will be for a period of ten months and will amount to f3000.— (about \$770.—).

This sum is based on the needs of an average Dutch student taking up residence in a university town, and is sufficient to cover normal living expenses.

In principle not only applications from university students and research workers but also from other categories such as painters, musicians, architects etc. will be accepted.

University students and research workers should be pursuing graduate or post-graduate studies. Creative art students should have sufficient training and experience to follow advanced courses in their art. Some knowledge of the Netherlands language is recommended.

Further information may be obtained from the Netherlands Embassy, Ottawa, Information Section.

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On the job with James Goodreau

Does being a Christian make a difference?

Nandy Heule

The Paul Bernardo case and the O.J. Simpson trial are both in full swing. In this context, it's easy to forget that, down home, police forces are in the trenches to complete criminal investigations that get rewarded a small-print headline in the local newspaper, if that.

Yet, these local investigations are a foundational part of the Canadian justice system. Real life isn't much like a cop show or a high-profile murder case. It's often more about tired police officers doing overtime to appear at a 10 a.m. court case, or about small-town lawyers making a living on shoplifters and repeat drunk drivers.

Christian Courier talked to James Goodreau, a volunteer with the identification unit of the Barrie, Ont., City Police, who uses his engineering skills to help investigate rapes, murders and other crimes.

Goodreau is married and also a volunteer youth leader at Barrie First Christian Reformed Church.

Name: James Goodreau

Age: Thirty-something

Job: Volunteer crime investigator with the Barrie City

Police Identification Unit
Location: Barrie, Ont.

What prompted you to volunteer as a crime investigator?

I trained as an engineer and I'm currently employed as a manufacturing manager for two furniture factories. However, in 1992, I found myself unemployed and ready to sell my



James Goodreau

drafting table. When the Barrie City Police bought the table, I discovered that the police planned to use the drafting board to draw crime scenes. I promptly volunteered to help, and they jumped at it. Police officers are not generally trained in drafting; it's a very time-consuming job for them.

During my period of unemployment, I would actually go to crime scenes and do all

the work personally. Now I'm not often available during the day, thus the officers give me their sketches and I turn them into accurate and detailed computer-generated drawings.

Also, when I first started volunteering, I helped out as a volunteer by taking mug shots and fingerprints.

What is your typical volunteer assignment like?

I'm called in after police officers have completed forensic testing and before they might search the place for other evidence. The crime scene might be an average home with furniture, pictures on the wall, and so on, but a murder took place here. Or police charged a man with assaulting a woman at this location.

It's my job to carefully take measurements of room sizes, furniture and other pertinent features of the area. I also take pictures and might do some rough sketching.

Once home, I use my measurements and other data to make a formal drawing for a court presentation. I use CADD, a computer drafting system.

The officer in charge of the investigation makes sure that my drawing is mounted and entered as evidence into the case. The drawing helps the judge, lawyers and possible jurors to make sense of the crime scene. It makes it easier for them to re-trace in court the steps of the alleged criminal and the victim.

I have been called into court as a "material witness." It doesn't take long, usually. Lawyers ask me questions about

my qualifications to do the drawing, whether I read the tape correctly and other picky questions. It's the defense lawyer's job to discredit my work so it can't be submitted as evidence. You'll be surprised how tricky lawyers can be! My drawings have never been thrown out, though, and it's not common for this to happen.

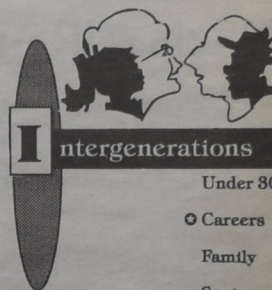
In Barrie, for about a year now, the crime scene drawings are used in sexual assault cases. It makes it much easier for the victim to discuss the crime. For example, lawyers can now ask the victim to point to the picture to confirm some details of the assault rather than asking her for descriptive detail.

Does being a Christian make a difference in this work?

This is not easy work. Sometimes there are long delays between the time a crime takes place and the start of an investigation. This means, for example, that a rape victim, who was assaulted at home, might have settled back into the house by the time I come around with my measurement tape. I end up doing my work while the victim is right there.

I have also helped to investigate the crime scene of a triple murder. I found it difficult. The blood. This was a place where people had been killed. You have to have a strong stomach.

As a Christian, I feel strongly that you need to contribute to your community, not just your church. I hope that the way I conduct myself will be an in-



Intergenerations

Under 80

Careers

Family

Seniors

spiration to others. My behavior has to show Christ in me. It's a form of evangelism to me. I have always done volunteer work. I enjoy it. We have a responsibility as Christians to contribute. We all have God-given gifts and we should use them.

What do you like best about this work?

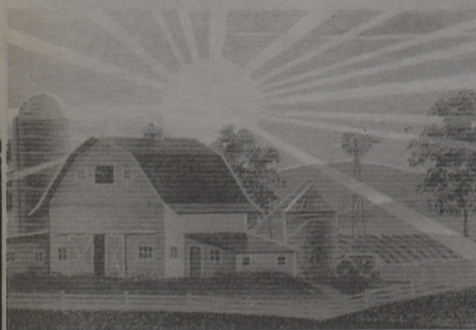
I enjoy doing the drafting. I like to sort out the sketches and turn them into detailed accurate drawings. I have also enjoyed working with the police force. Many of the officers carry huge case loads. There aren't enough police. That's why it might take over a year before I get called in to do the measurements. There are lengthy delays.

Anything you don't like?

At times, this work brings me into contact with society's "worst side."

Opinions in this column are those of the people interviewed and might not reflect average working conditions. If you know someone you would like to see interviewed for this column, please contact Nandy Heule at (905) 988-6174 or write the C.C. office.

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London gardeners combine spring passion with fall compassion

CC staff

LONDON, Ont. — The London and Area Food Bank hopes to benefit for the third year from a felicitous program called Grow a Row. Gardeners in the region are encouraged to grow a row of vegetables for the food bank, so that people in need can enjoy fresh vegetables.

Last year, more than 90 home gardens produced nearly 9,000 kilograms of vegetables, reports the London Free Press.

The London program took its cue from a similar program in Winnipeg.

Participants in the Grow a Row program include private citizens, church groups and even schools.

One city high school teacher will supervise the farming efforts of about a dozen developmentally challenged students, aged 14 to 19.

The most needed vegetables are such root crops as onions,

carrots, potatoes and beets.

"Our community has people in need and lots of people who love to garden. That's a winning combination," said Glenn McLeod, chairperson of Grow a Row's 13-member committee.

The committee hopes to collect this year's harvest in three shopping malls during the month of September.

Constructive controversy is possible

Coping with Controversy: Conflict, Censorship and Freedom Within Christian Circles

D. Gareth Jones, Dunedin, New Zealand: Vision Publications (distributed by the Institute for Christian Studies, Toronto), 1994, 192 pp., softcover, \$19.00.

Review: Robert VanderVennen

The Apostle Paul lived with controversy on all sides, from both unbelievers and fellow Christians. He even parted company with Barnabas, and he lived with personal controversy in his church in Corinth.

So too do we Christians live with controversy today. Deeply vexing is our controversy with other Christians. Most people involved with Christian schools have experienced controversy, and it is no stranger in our churches. When Christians feel strongly about issues, there are bound to be differences.

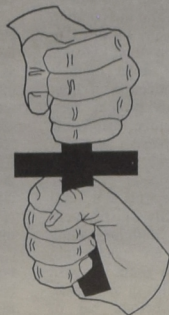
Gareth Jones, a Christian university professor, has faced brutal attacks from other Chris-

tians, especially from a book he published in 1984. This had led him to ask himself what really goes on when Christians have major differences. He has written an important book on the subject which I strongly recommend to all who are active in Christian witness with others.

Jones does not deal with controversies over doctrines at the heart of the Christian faith, but with secondary issues which may be important but are peripheral to our faith. Disagreement can result from differing Christian worldviews. Disagreement is inevitable, says Jones. The ques-

D Gareth Jones

COPING WITH CONTROVERSY



Conflict, Censorship & Freedom Within Christian Circles

tion is how we handle it.

Jones deals with issues of censorship and freedom of expression, dogmatism, the special circumstances of Christian

pressure groups. He deals with dilemmas in the non-Christian workplace. He says we should be willing to make ourselves vulnerable, even though that may cause us to suffer unjustly.

Through a biblical lens

Jones analyzes controversy through the lens of biblical principles, such as the meaning of unity in the body of Christ, humility, putting the interests of others first, group factions, forgiveness, the call to be salt and light in the world, and the meaning of the in-dwelling Holy Spirit. In fact, the book is full of biblical references, sensitively used.

One of the case studies Jones uses is a hypothetical situation of controversy over homosexuality. He also describes his traumatic experience of 1984. He writes about situations in which people may want to leave their church. He sees inside the dynamics of problematic situations with great biblical sensitivity.

Jones puts before us this test for the rightness or wrongness of our attitudes: "We should be

Media/Arts



able to disagree with people fervently, and at the same time respect them, be courteous to them, show concern for them as people... and be active in praying for them." "If we fail this test," he suggests, "we have failed to adopt biblical attitudes."

Dissent is valuable and should even be encouraged, says the author. Controversies can be harnessed for good ends. The question is how we handle them.

This book is packed with biblically driven common sense. It brings forward a range of biblical passages that are foundational for a Christian view of controversy. My only criticism is that it does not deal with the feelings of people engulfed in controversy, people you are not able to deal with rationally because they talk and act only from the gut.

I strongly recommend this book to all who face controversial situations.

Calgary-based group presents multi-media Christian message

Gordon Legge

When Mike McIntyre was in his teens, seven of his friends died during an 18-month period from drug use. It was the early 1970s and McIntyre was a drummer in a band. One friend, Lionel, overdosed on mescaline at a party. Several hours later, McIntyre stood at the hospital bedside where Lionel lay in a coma, tubes coming out of everywhere. McIntyre fervently but futilely hoped Lionel wouldn't die.

Another friend crashed into a brick wall on his motorcycle after taking some drugs. A third friend died of a heroin overdose. So it went. Those memories haunt him, fuelling his work bringing multimedia presentations to students across the country. The presentations deal with substance abuse and self-worth.

Now McIntyre, who is president of Calgary-based Motivational Media Assemblies of Canada, has turned his interest in music and images into a new Canadian production, "True Hero."

Filled with contemporary

rock music and scenes from recent movie releases such as *Forest Gump*, it's a high impact, multimedia message about Jesus Christ, aimed at young people who'd never darken the door of a church.

"To know me is to know my heartbeat, is to try and make a difference in kids lives," he told an audience of about 150 people attending the North American premier of "True Hero" in March.

"I feel called to reach the teenagers of this country with that vehicle," McIntyre, 41, who grew up in Windsor, Ont., wasn't a druggie. He was alcoholic.

Life-changing experience

But one day, after attending church as a favor to a friend, McIntyre became a Christian.

McIntyre says it saved his life. "It was a life-changing experience. I just want that for kids."

Committed ever since to helping young people, McIntyre went on to be ordained as a minister with the Pentecostal Assemblies of Canada and went

to minister with Youth for Christ.

From 1979-87 he worked on high school campuses in Edmonton and Calgary. One thing he did was hire a U.S. company to bring in multimedia productions for high school assemblies, dealing with topics such as apathy, boredom, substance abuse, peer pressure and staying in school — but without a "religious" message.

These productions used 10 slide and film projectors, three giant screens, narration and top-40 audio track, along with musical, sports and celebrity sequences to get the message across. Late in 1987, McIntyre formed his own non-profit, non-denominational organization to take those presentations across the country; Pepsi has provided corporate support in recent years.

Wildly popular

Since its formation, Motivational Media has reached six million teenagers. Last year their National Roadshow visited 700 high schools in Canada. They're so riveting and popular,

there is a 90 per cent repeat rate.

There's an extensive curriculum follow-up program. Research shows that the "video generation" retains more than 70 per cent of the information from the program two weeks after presentation. That rises to 90 per cent when follow-up is done.

That isn't enough for McIntyre. It's always been his ambition to put together a presentation about Christ to be used as follow-up outside school time, in the evenings and on weekends.

"If you can take this medium and marry it to the most powerful message in the universe, lives will be changed," says McIntyre. "That's a proven fact."

With a modest budget of \$35,000, McIntyre began assembling "True Hero" last year.

He's still looking for \$8,000 to finish the program this summer so it will be ready for the fall. "It's 100 per cent ours," says McIntyre. "We dreamt it up, wrote it and killed ourselves doing it."

Filled with images of modern day icons, everyone from Madonna to John F. Kennedy, it begins by examining the current "No Fear" concept of heroism.

Only one 'true hero'

It then looks at the real concept of heroism — someone who personifies values shunned by many today — selflessness, integrity, caring, love and honesty.

Although we live in an instant gratification society, real heroes know "no pain, no gain."

From McIntyre's perspective, only one person can live up to expectations of what a real hero is — Jesus Christ.

"I just see kids today without a lot of love in their lives," says McIntyre. "There are a lot of troubled kids out there. It's getting tougher and tougher to be a teenager. They want love. They want direction. They are searching for an answer."

He continues, "This is the answer people reject. We need to shine light in the darkness. I want them to experience what I experienced 22 years ago."

Church

Words clarify, deeds verify the gospel truth:

Graham organization launches comprehensive "deed" ministry

Margaret Griffioen-Drenth

Bringing a non-perishable food item to the Toronto Skydome during Billy Graham's Mission Ontario (June 7 - 11) will be appreciated, but for David Adcock there had to be more that Christians could do to show their love for the area's less fortunate.

Clean cotton socks, toothbrushes, large T-shirts and Teddy Bears are among the many items that Mission Ontario attendees are being asked

to donate for distribution by nine Toronto agencies noted for their on-going and credible work with the poor.

The committee believes it is important not to come into the community, do a one-time handout and leave. By utilizing the existing agencies in a community, Christians can be encouraged to continue in their participation and make a lasting impact on the city and the agencies.

"It is my hope that the work

of Mission Ontario's Love-In-Action Committee will promote more thoughtful giving than just dropping off a food item," said Adcock who is the committee's chairperson. While the committee plans to focus its distribution of goods on street kids and the needs of single mothers through the collection of non-perishable high protein food and baby formula, disposable diapers, baby powder and new cotton socks, two new projects are being developed.

Care Kits for Kids and Summer Survival Kits will be packaged for street youth and young children who are taken into foster care. The youth kits will include a toothbrush and paste, deodorant, washcloth, bar of

soap, sunscreen, shampoo, hairbrush, five transit tokens, paper, pen, stamps, new extra-large T-Shirt, restaurant certificates and a backpack.

The Care Kits for young children will include a new large T-shirt (which can be used as a night shirt), new stuffed toy, toothbrush and paste, soap, washcloth, shampoo, comb and socks - all in a small knapsack. Adcock notes, sadly, that the Care Kits for Kids may be all the children have when they are taken from their homes in a crisis situation, the only things they have to "call their own."

Each evening of Mission Ontario, a three minute video will be shown on the Jumbotron highlighting the needs in Toron-

to and providing on-going ideas for people after the mission.

It was Adcock's "burning" desire to open Christian hearts to a better understanding and education about the needs in their own community - and to have that result in continuing participation beyond the week of Mission Ontario. Adcock is very familiar with such work through his full-time job as national director of Neighbour-Link for World Vision Canada.

"Promoting words of faith is not enough," said Adcock. "Deeds are an integral part of our faith. By our words we clarify the gospel truth, by deeds we verify the gospel truth."

Russians pass moderate amendment to religion law

(REC News Exchange) - The Russian government will restrict activities of religions that endanger public health and safety, according to a new measure passed by Russia's parliament in April.

The measure was an amendment to the 1990 "Law on the Freedom of Conscience and Religious Organizations." It passed after years of debate on the government's role.

For several years there have been attempts to restrict both non-Orthodox groups and those with foreign connections. In 1993 President Yeltsin twice vetoed more restrictive legislation.

The present legislation forbids the advocacy of "war, violence, hatred for people." It prohibits inciting conflicts, using coercion, or damaging the physical or psychological health of the citizens.

Moderate political forces, including some Protestant groups, helped draft the amendment. By passing this amendment, they hope to stall the efforts of those who want greater restrictions. Some wanted a complete prohibition of all foreign-backed organizations.

Observers noted there is still a danger the amendment could be broadly interpreted. Lauren Homer of the Law and Liberty Trust in Washington said there is always a "risk that it could be used to squelch legitimate religious expression."

Vladimir Ryakovsky of the Christian Legal Center in Moscow said he did not think the law would be used against democracy. When abuse happens, he said, it will be outside the law.

Multiple blessings



PHOTO: LISA TILLOTSON/INTERIOR NEWS

C.C. Staff (with files from the *Interior News*)

SMITHERS, B.C. — Proud grandparents Jack and Shirley Reitsma of Smithers BC sent Christian Courier this newspaper picture of their new grandchildren Jennifer Joy, Kimberly Gail and Leanne Nicole. The three girls were adopted recently by Del and Leona McEwen (nee Reitsma) and their children Shane, 13 and Tanya, 11.

Leona tells us that having the

three new babies has been "great" and that "they're really good babies."

Having lost an 11-week old son Jesse and experiencing a late miscarriage, the family were beginning to accept the fact their family would have only four members. They even sold most of their baby clothes and equipment. Then they were approached about adopting a set of triplets!

The girls arrived in March. With the help of their family

and the Smithers Christian Reformed Church, the McEwens are adjusting to the busyness of three babies, church activities and home-schooling their older children.

"It's very special to belong to a church family," says Leona. "We couldn't do it without them." The church hosted an open house to give friends a chance to see the triplets and included a money tree to help offset some of the costs involved in raising three newborns.

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A story of wind and fire

"And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them" (Acts 2:2,3).

I have often wondered what it must have been like to be one of the Israelites, crossing the Red Sea. The book of Exodus describes the situation vividly. The great pillar of cloud and fire by which the Lord led his people through the wilderness settled behind the Israelites, separating them from the pursuing Egyptians. The pillar created darkness for the Egyptians, but on the side facing the Israelites it "lit up the night." As the Israelites looked out over the Red Sea, the eerie light of the *shekinah* of God shone behind them, so that their shadows stretched over the water.

Then there came a wind from across the water, a wind so strong that it created a path through the sea. It must have been difficult to even remain

standing, but Moses called them to walk into the wind, between the liquid walls of the divided water. Imagine the noise, and the brightness, and the struggle to walk into such a gale. Until suddenly the wind stopped. The people stumbled onto dry land, and the water fell back into place — over the Egyptians.

To gain glory

It was quite a show. God had swept his people up into a drama, and the intended audience were Pharaoh and the Egyptians. The Lord told Moses that he staged this scene with them in mind: "I will gain glory for myself over Pharaoh and all his army, and the Egyptians shall know that I am the Lord" (Ex. 14:4). He had purposely led his people to this spot, tempting the Egyptians to pursue them and placing them in jeopardy, so that Pharaoh would learn to know the true and only God.

As they were drowning under the waters of the Red Sea, the Egyptians know at whose hand they had perished. For the Israelites, this event became the source of their identity, marking

their transformation from being the family of Jacob to being the people of God.

Another drama

The story of Pentecost is also a story of wind and fire. Again God sends the brightness of his glory, not in one great pillar this time but in individual tongues of fire which appear over the heads of his people. Again there is "the rush of a violent wind," as the disciples are driven from the upper room down into the streets. Again God's people are actors in a drama which has others for its audience. Again the event is constitutive, turning a loose collection of the friends of Jesus into the body of Christ, the new people of God.

The disciples are driven to forsake the safety of the upper room, forced into contact with those outside their community, compelled to speak in languages which they find foreign and unfamiliar in order to be understood by people who are also foreign and unfamiliar. But now the goal is not simply that these others might acknowledge God's power as they die. Instead of drowning in the Red

Sea, the audience at Pentecost is offered repentance and baptism, and a place among the people of God. This is the experience which forever defines the church, the experience, as Paul would later express it, of "becoming all things to all people" in the hope that we might "by all means save some."

Less drama today?

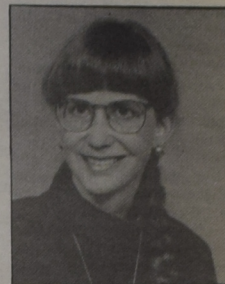
Some days I wish I could experience God's wind and fire, that I could be compelled to witness, given an irresistible gift of speaking in a language not my own, endowed with the authority of a Peter, calling those around me to "save themselves from this corrupt generation." But for me Pentecost must be less dramatic. It takes study for me to speak in foreign languages. It requires a choice for me to walk down the stairs and into the streets. No sermon of mine has ever resulted in 3,000 people requesting baptism.

My life is less dramatic. But God's wind and fire are still present in the church. His Spirit still moves. His glory is still

Laura Smit

CHAPTER

&
VERSE



revealed. He still intends to use us to reach the hard hearts of those who do not yet know that Jesus Christ is Lord.

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J. She is preparing to go back to graduate school.

Christians still forced to recant faith throughout Laos

HONG KONG (NNI)—Government officials in the northern Laos province of Luang Prabang are continuing to coerce Khmu and Hmong tribal Christians into signing documents which renounce their faith, according to recent reports by Laos church analysts.

The signed affidavits are also being used as a pretext to close ethnic tribal churches, the analysts said.

The pattern emerged in November 1994, when Luang Prabang authorities began conducting seminars throughout the province to inform rural villagers about the government and Communist Party policies regarding religious activities. Sources who asked not to be identified said the seminars were used by government officials as opportunities to discredit ethnic tribal Christians.

In predominantly-Christian villages, local church members were accused of wrongdoing and told their religious beliefs are anti-communist.

A translated copy of one

recent document used by authorities in Luang Prabang's Joamphet District was obtained by NNI. The document was entitled "Affidavit Regarding Ceasing the Activity of the Christian Religion."

Sources said "hundreds" of leaders of Christian families have either been persuaded or threatened into signing the document, which states that they will not participate in any Christian activities.

"Having attended the seminar which studied the documents stating the line of the [Communist] Party and the government, I recognize that my beliefs are incorrect and are not in keeping with the [Com-

munist] Party and the government line," the affidavit states.

"I verify I will not have any interaction with the national Christian Committee in Vientiane (the name given to the national leadership of the Lao Evangelical Church in the Laotian capital)," the document adds.

According to the affidavit, the signatory must also agree not to propagate religious faith, not to attend church and not to pray for divine healing when sick. In addition, each signatory must pledge that he or she "will not accept help from Christians except in extreme situations and then only with the prior authorization of the village and

district authorities."

The affidavit is signed and dated by the villager, verified by the local village leader and forwarded to the government's district officer.

After the documents are signed, sources said that authorities in the location often commandeer local church buildings, removing the crosses and using the premises for other purposes. Some 40 churches throughout Luang Prabang are said to have been closed in this

way since November.

Laos church analysts are now concerned that the strategies being used by officials in Luang Prabang could be replicated throughout the country as part of a systematic attempt by the government to inhibit the growth of Christianity. Some analysts have received reports of similar practices being carried out by authorities in the northern province of Saybulu. However, it is still unclear how widespread the practice is.



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Feature

Go away, Catholic girl

Rebecca Doyle Knowles

It smells like old people. The sickening stench of buttered age and moldily mashed potatoes and rubbing alcohol clings breathlessly to your hair as soon as you open the fake mahogany door. And the oily-faced nurse who is painting her fingernails and talking on the telephone with her boyfriend, Joe, smells even worse. As she breezes by, you want her to smell like a nurse, a real hospital nurse, but instead she only smells like Dana House and nail polish remover and perspiration altogether. But you endure the smells because you love your grandfather. You used to love your grandfather. No, you still love him. You love your used-to-be-grandfather. Now he is just an old man whose name is Granddad. You still call him that out of respect.

Your grandfather lives in Dana House. Actually, he just lies there, and he will die there, too. Do not let yourself forget this when you kind of pray for him when you are not too tired from studying at your college. "Please, God, please, let him be OK. Amen." Sleep.

Dana House is a rectangular, bright-red brick building, a nineteen-sixties oddball among the curvy Victorian houses that characterize Providence's East Side. It is on Hope Street, near Brown University, and it over-looks a very symmetrical graveyard. John Brown, the abolitionist, was buried there, which makes it a very historical graveyard as well. Not just any graveyard. Sometimes school-children are assigned to stop at the graveyard and free it of graffiti and litter. Sometimes they also come into Dana House and sing a song. Then they leave.

Since it is on a hill, Dana House overlooks scenic Providence. Unfortunately, the new *Homes on a Hill* condominiums block the view, so you can see only the new train station. You can watch Amtraks coming and going all day long. From wake-up time at 6 a.m. to 9 p.m. bed time, you can stare at them coming and going, coming and going. You can memorize their schedule. A train at 6:10 a.m., shortly followed by another one coming from the other direction, then silence for 25 minutes. A train at 6:35 a.m., at 6:45 a.m., and at

7:00. All from different directions. You never know where they are coming from or where they are going to. You can think about it though. You can dream. There is always that.

The soundproof windows in Dana House keep the trains from hearing the old people's low groans. Hoooonk hoooonk. Chooooooooo Chooooooooo Choooooooo. Hoooonk hoooonk.... They do not keep the train sounds out. Train sounds are very crisp and loud. Old people's groans are soft and supple and wet.

Anyway, you walk into Dana House with some freshly baked cookies, made with one cup of butter, one cup of sugar, and one cup of guilt, firmly packed; you have been at college where you are too busy to write or call or see Granddad. Your mother told you he has gotten sicker and you believe her, but what can you do? She told you she saw your father cry for the first time after he had visited Granddad in the hospital. You are a bit frightened. Your cookies already smell like Dana House.

~~~~~

Your grandfather is half American-Indian, half English. He has a brown face, bright red cheeks, and a shiny bald spot of vulnerability on the top of his head. His nose is long, hooked, and proud — a cross between a toboggan run and a bald eagle's beak. His hands are huge and brown (if only the lines etched into their palms could speak), like his right eye. He has no left eye because he poked it out 35 years ago when he was whittling a wood doll with a jack-knife — for your father, who has blue eyes and pale skin.

Granddad looks like an Indian, but his name is Lawrence Grinnell Rolling Field and his mother was an English nanny. She was everything you could imagine England to be. She was Queen Elizabeth, Queen Victoria, Queen Anne.... You can see her poise, her grace, and her sublime beauty in Granddad's eye and his smile. When he walks, he strides like a London gentleman with a top hat and cane. He is oddly handsome and handsomely odd. Rolling Field and Grinnell all mixed up in a bowl.

While you are waiting for the

elevator, you are thinking about the Cookie Monster, the six-foot-two-inch white-haired, brown-faced Cookie Monster with great Bigbird feet who always visited your house after a golf game or tennis match. He stomped into the Agawam Road house, swept you up with his warm, bread-basket hands, and whispered "Hey, little pumpkin, where'd your mother hide the cookies today?" And if you smiled girlishly and said you did not know, he tickled you

cookies lately. You laughed and screamed, pointed at him and called him a little sneak, an ugly Cookie Monster. He tickled you more. Every Saturday, every week, for many years until you grew too old and began playing golf with him yourself.

~~~~~

You're laughing ticklishly as you walk into the room where he eats, sleeps, thinks, cries and

letin board is filled with recyclable Get-Well cards in pastel colors. People seem not to know that he is dying; he will never get better. If they visited him on their way home from work, they might understand how dead he already is. Just look at him, Catholic girl who goes to college.

Just look — long and hard — at your grandfather. Smell the stench of feces. Look at the diaper this Harvard graduate is wearing, how it is bulking out of his K-Mart sweatpants, and see his legs if you can. Just try to wrap your smooth-skinned hand around the remains of his legs. Notice how his legs are just two wrinkles of time under the stained white hospital sheets. Notice how they do not move — at all.

Don't you notice, you straight-A student you, that he cannot sit up to read his magazines and that he drools all day. He has no Indian head. It is too big, too shriveled, too pale, too old, too weary, too sad, too ugly, too institutionalized to be that head of nature that took you on mountain hikes 10 years ago. It looks like Dana House mashed potatoes. Are you searching for that bald spot of vulnerability? Where is it under the buttery hardness that he pretends? Is it suffocating under the starched white pillow?

Can you see, through your youth-tainted glasses, the pale, noiseless world your deaf, half-blind former president-of-a-company Granddad inhabits? Do you care that his bleached-blond, Southern wife does not visit him because she is having lunch with the girls, or playing tennis or golf with them, or going to the theatre with them, or bringing the poodle to the hairdresser's? Does it bother you that he does not smile that huge, white-dentured grin, and his right eye no longer sparkles? Dammit, you who lives in a dormitory that does not smell, don't you know that the IV is there for a reason? He no longer wants to eat and so they feed him liquid love, through a needle. Can your chocolate chip cookies fit in that needle? About as well as a camel, eh?

Your heart cannot stare at this withered fellow, this Milton Academy valedictorian, this engineer Indian, this Olivier in

Continued on page 11...



"When he walks, he strides like a London gentleman with a top hat and cane. He is oddly handsome and handsomely odd."

and gave you the Indian torture until you told him that they were in the cookie jar on the top shelf in the pantry.

He scooped out two handfuls of cookies, always, hid them behind his back, kissed your mother on the cheek, and then asked her if she had baked any

will die. The new TV with Cable networks is turned on. A soap opera, playing very loud. His teeth are on the robins-egg green plastic bedside table, next to some Easter mints a relative kindly brought him. Relatively kind. His wife has put a green plant in the window. His bul-

Pentecost

How a stream became a metaphor for the Holy Spirit

Beth Uval

"On the last and greatest day of the Feast, Jesus stood and

the holiday of *Sukkot*, the Feast of Tabernacles. He had gone up to Jerusalem to celebrate the

a time of rejoicing and thanksgiving.

But this is also the time when

wild vegetation dries. All await the first fall rains that will bring the earth back to life.

Nor is this a mere romantic longing for some green shoots among the thorns and thistles that prevail in the summer. Without the rains in their proper season there will be no wheat or barley, no grapes, figs or pomegranates, no dates or olives — the seven crops that sustained life in biblical times. Then, and to a great extent now, if there is no rain, there is no life.

Biblical metaphor

Given this utter dependence on an often scarce and precarious rainfall, it is not hard to understand how "living water" — an ever-flowing source of that which is precious and life-giving — became a predominant biblical metaphor for the Holy Spirit. The above verse from John 7, in which Jesus promises the believers "streams of living water," is just one of many examples.

Jewish tradition sees *Sukkot* as the time when the coming year's rains are determined, and several of the holiday's customs relate to the plea for adequate rainfall.

On each of the seven days of the holiday water was drawn from the Shiloah (Siloam) spring near Jerusalem, brought to the Temple with great fanfare and poured over the altar, repre-

sending the hope for a year blessed with rain.

Also central to the *Sukkot* ritual is the willow. It can grow only near water, wilts quickly when cut, and thus came to symbolize dependence on water. In the times of the Temple, tall willow branches were cut and placed upright round the altar. As the branches wilted and bent their tips inward over the altar, the people called out, "O Lord, save us! O Lord, grant us success!" (Psalm 118:25).

And this brings us back to John 7.

Jesus was speaking to the people gathered in Jerusalem on "the last and greatest day of the Feast" — the day called in Hebrew *Hoshana Rabba*, the day of the great hosanna, when the rituals representing the plea for water reached their culmination.

If drink for the thirsty and "living water" were always powerful images for the inhabitants of an arid land, these words no doubt resonated even more strongly at that particular moment — and do so today when understood in their original context of Israel's natural environment and religious life.

Reprinted from: Christians and Israel
Autumn 1994.



Every year, Rabbi Michaels builds a small booth outside his home in Queens, New York, to celebrate *Sukkot*.

cried out, 'Let anyone who is thirsty come to me and let him who believes in me drink. As the Scripture has said, 'Streams of living water will flow from within him.' Now he said this about the Spirit, which believers in him were to receive....' (John 7:37-39).

Jesus was speaking during

Feast, one of the three biblical pilgrimage festivals.

The Feast of Tabernacles comes at a crucial juncture in Israel's agricultural cycle — the end of one agricultural year and the beginning of the next. The farmers finish harvesting the grapes, figs, pomegranates and dates. Soon the ripe olives would be picked. *Sukkot* is thus

thoughts and prayers turn anxiously toward the year's first rains, which in Israel often begin soon after *Sukkot*.

Today as in biblical times, people who live in Israel have an acute awareness of the value of water. During the long, rainless summer months — at least half the year — the ground becomes parched and much of the

Go away, Catholic girl

...continued from page 10

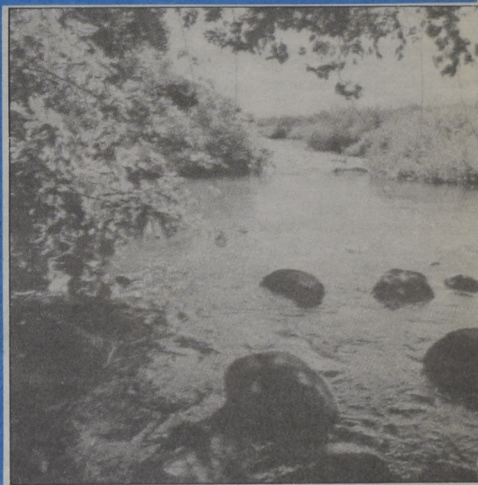
a diaper, this Cookie Monster for too long or it will scream. The feces smell and the stiff starched sheets and Amtrak trains silently crossing the gray window bore you, sophisticated college girl. They scare you. You look at Granddad, dying there on the bed, with a picture of his wife at his side, and you smell the chocolate chip cookies. You feel sick.

You walk like Benedict Ar-

nold out of the room, down the hall, and down the stairs, past the nurse-on-the-telephone and out the fake mahogany door. You jog, crying hungrily, into the graveyard, and sit in front of John Brown's grave. For 20 minutes, you frantically shove the sweet cookies into your mouth, and you feel sick. But at least you, Catholic girl, can throw it all up. At least you, Catholic girl, do not wear diapers and smell like shit.

Go away and do not come back because I am tired and weak and just want to sleep. Go back to college on your Amtrak train. I do not want your cookies.

Born in 1970, Becca Knowles grew up in Providence, RI, and then attended Harvard College. During her college career, she became very active with the Elderly Affairs Committee, a student-run service group which reaches out to the elderly in nursing homes and in their own homes.



The springs which feed the River Jordan in the north of Israel make it a sizeable river almost from its source.

Features

Pre-synod advice 3

'Good to the Holy Spirit and to us'

Paul G. Schrotenboer

It almost never occurs in Christian Reformed solemn assemblies that decisions on key

even more rarely warranted words were spoken: "It seemed good to the Holy Spirit and to us." The agreement was both

synod took account not only of the person's objectionable statements but also of later ones that indicated that he had altered his

of what he said or was he not? Shades of the court.

Elevating the non-essential

Another tendency is that we do not clearly distinguish between essential and non-essential but culturally determined customs. The Jerusalem synod made the distinction: by grace alone for all people in every age. On this there could be no uncertainty. But in lifestyle issues, flexibility for the sake of unity. When we elevate the less than central issues to the essential category we put the unity of the church in jeopardy.

No, we just cannot say that our split decisions seem good to the Holy Spirit and to us. On the face of it, unless we can say it all together, we cannot say it at all. It must be with the Spirit and among us. Real consensus has both a vertical and a horizontal dimension.

There's the rub. The will of the Lord is that we reach consensus, but we are satisfied if we "win." The Jerusalem Assembly remains a normative model. The Apostle instructs us to be "perfectly united in mind and thought" (1 Cor. 1:10). Divisions in the church betray an unspiritual attitude (1 Cor. 3:3,4).

But how can consensus be attained?

Must assume the mind of Christ

It is essential that we assume the "mind of Christ," not to think his thoughts after him but to adopt the attitude that moved him to empty himself of glory and go the way of the cross (Phil. 2).

We may make progress in attaining agreement if we let the church be the church, without letting attitudes that (if they belong anywhere) belong only in the judicial area intrude into our solemn assemblies. We will make progress only if we approach all issues with full openness to the Spirit. Only if we put off the overriding desire to win.

The Spirit honors the Word as its own; the Spirit wants to participate in our assemblies when we seek understanding of the Word.

Without openness to the Spirit, humility in our hearts and steadfastness on the essentials, the door to full agreement will not open.

Paul Schrotenboer is retired and is the former executive secretary of the Reformed Ecumenical Council (REC), with headquarters in Grand Rapids, Mich.



issues are unanimous. When has an assembly last said with one voice that what its members decided "seemed good to the Holy Spirit and to us"? Early in the Christian era the Lord gave his people a normative model as to how they should conduct their assemblies; but that model is just not operative in the church today, at least not in the crucial issues.

The Jerusalem Assembly recorded in Acts 15 did essentially two things. First, it reaffirmed the basic unity of the way of salvation for the people of God in both the Old and New Testament eras. Salvation is by grace alone, apart from human merit. Second, it required a change in lifestyle where lifestyles threatened the unity of the Body of Christ. Jewish Christians had to abandon their demand for circumcision, and the gentile Christians, for the sake of their Jewish brethren, had to change their eating and sex habits.

Winners and losers

At the end of the meeting these now seldom-used and

horizontal and vertical. The actions of the Jerusalem Assembly kept the church on course and preserved unity.

What chairperson of synod or classis today, after announcing a vote pro or con an important issue, dares to say the same? Can any delegate say that the decision of a divided house is according to the clear teaching of Scripture unless he can also say that the Spirit agrees? The most he can say is that his side won.

There is a tendency with some to consider every important issue as one that must be either won or lost. The church assembly must then adjudicate such issues as would a court of law. When we transfer a legal mindset into the church assembly we block the way to a unanimously position in the church, for the desire to win blocks the way to a common mind.

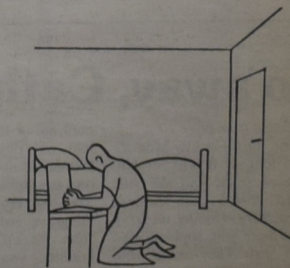
Some 30 years ago a certain case was brought to the Christian Reformed synod to decide whether an officebearer was guilty of having publicly taken a position that was contrary to Scripture. In deciding the issue,

position, now in line with the accepted teaching of the church. A comment by a veteran churchman after the decision was: But was the person guilty

Comforter

*To my friend who's hurting so
there are some things that you should know.
I know there's pain each day for you,
I think there's nothing I can do,
for the hardest trials you must face
have bypassed me by God's grace.
I feel inadequate and unfit
to help or comfort or uplift.
If it seems that I don't care
because my silence fills the air,
please understand me when I say,
you're in my heart and mind each day.
As prayers arise through open sky
to stir the hand of God Most High,
his blessed Spirit may he send
to ease the anguish of my friend.*

Gary VanderMeulen
Cambray, Ont.

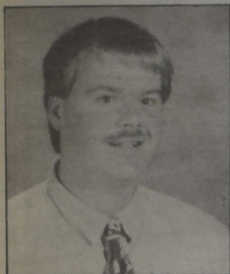


Sports

Uncertain future looms for Canadian NHL teams

Robert Janssens

With the regular season finally over, the NHL's second chapter, the playoffs, begins. As always, there were many surprises, tremendous individual performances, disappointments, and exciting games this year. The last two weeks were especially thrilling as teams fought for playoff positions.



Robert Janssens

Under the gun all year were the Sacramento Oilers, a club who last season thrilled their fans, winning the Bettman Cup over the Charlotte Flames. The Oilers had a rough start, losing a couple of early-season games to the lowly Denver Nordiques and Minnesota Jets, before putting it together by mid-year. The turning point was a 7-2 drubbing of the Mexico City Canucks on the fake ice of Aztec Stadium.

Yes, this truly was a milestone campaign in the history of the league. The red puck was a hit, and the elimination of the centre line raised scoring to new heights. After a test period, shootouts gained acceptance as a solution to settle tie games, and the complete abolition of fighting enabled a new generation of fans to uncover their eyes and enjoy this friendly, relaxing sport. The widening of the net to 10' from 6' was also embraced by fans from Tucson to Tampa.

Possible Americanization

Now, before you call for my resignation, this is obviously an apocryphal view of the future of the NHL. However, there has been a small wave of change washing through the league which has concerned many, especially as the problem relates to its Canadian teams, and the potential Americanization of "our" game.

An entire article could be dedicated to the not-so-surprising news that as of press time,

Canadian investors were not willing to buy the Winnipeg Jets. A move to the U.S. — probably Minneapolis — is now inevitable. Some conspiracy-oriented sports writers have accused Gary Bettman, the first American commissioner of the league, of hatching an evil scheme to drive the NHL out of Canada and into more lucrative U.S. markets, because he failed to bend over backwards to keep the Jets in Winnipeg.

Let's face it, though, Winnipeg shouldn't have gotten an NHL team in the first place. It, Edmonton, and Quebec, were simply granted admission into the league when the old WHA folded in 1979. When a Winnipeg rally was recently held to try to salvage the team, only 1,000 supporters turned out. Most are also against the use of public money to rescue the team, and local investors wanted no part of being saddled with its huge debt. The trouble began long before the league moved its offices to New York, so don't blame it.

The next fly in the ointment is the Quebec Nordiques, another old WHA survivor. Owner Marcel Aubut, known as "le chat de ruelle" (the alley cat), allegedly has a deal in principle to move the team to Denver. Premier Jacques Parizeau, harnessed by a 16 per cent deficit increase and a 21 per cent poverty rate, would invoke the wrath of many a Quebecer if he used public money to prop up the franchise.

Falling attendance

In fact, with the exception of Toronto, every Canadian club fell in attendance from last year (averages as of mid-April). The Vancouver Canucks, recently sold to U.S. interests, though remaining in Canada, lost 1,464 fans per game, partly due to a whopping 43 per cent increase in ticket prices. The Oilers and Flames also lost fan support, despite somehow being blessed with \$27 million of tax money over the last 12 years! How is eating at the public trough rationalized when your attendance dwindles by 766 a game?

Meanwhile, teams in Florida, California and Dallas, financed mostly by private investors, all did better at the turnstiles. No wonder Atlanta, Phoenix and Denver can't wait to join the league. Hockey's popularity and wealth, are creeping south of the 49th parallel.

FOX-TV's ratings are up 22

per cent in the U.S. The percentage of Canadian players is decreasing. A Czech-born player wins the scoring title. Canadian-based NHL teams are the least valuable of all North

American sports franchises. The Anaheim Mighty Ducks draw 17,174 fans for a meaningless game.

Canada, the land of hockey's birth, is watching its child move

out of the house to an adopted home, and can't do much about it.

Rob Janssens teaches at Trinity Christian School, Burlington, Ont.

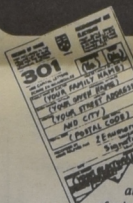
To Vote

in the Ontario Provincial Election

June 8th, 1995

(9 a.m. to 8 p.m.)

your name must be on the NEW LIST of VOTERS
or on a CERTIFICATE to VOTE, before 8 p.m., June 7th



WHERE TO VOTE

The location where you may vote on June 8th is shown on your Form 301 or on your Certificate to Vote. Voting hours are from 9 a.m. to 8 p.m. (one hour earlier in the Electoral Districts of Kenora and Rainy River). If you have no record of where to vote, call the Returning Office in your Electoral District.



Many Polling Places are chosen for ease of access. In the event yours is not, Poll Officials can arrange for the Ballot Box to be brought to you at the door of the Polling Place.

If your name is on the List of Voters, or on a Certificate to Vote, but you expect to be away or unable to vote on Election Day, you can take advantage of any Advance Poll in your Electoral District.

The phone numbers for Electoral District Returning Offices are available from Directory Assistance. If you require information specific to your Electoral District, ask for "Elections Ontario" and then the Electoral District by name.

If you have friends or relatives who have difficulty reading, please make them aware of the information in this notice.

Published by the Office of the Chief Election Officer of Ontario
Warren R. Ballie, CHIEF ELECTION OFFICER

Can You Vote on June 8th?

You are eligible to vote if you

- are 18 years of age or over on Election Day,
- are a Canadian citizen at the time of voting, and
- have resided in Ontario for the preceding 6 months.

Your name must be on the NEW LIST of VOTERS or on a CERTIFICATE to VOTE issued before Wednesday, June 7th, for the Electoral District in which you reside.

In rural areas, if you are an eligible voter you may still be vouched for, but if you wish to obtain your Certificate to Vote, call for information.

FOR GENERAL ELECTION INFORMATION, CALL:
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| | <p>McEWEN (REITSMA):</p> <p>We are excited to share with you, that we have been blessed by the Lord abundantly. Del and Leona McEwen (Reitsma) have adopted three precious baby girls.</p> <p>The triplets were born March 3, 1995.</p> <p>JENNIFER JOY 5 lbs., 10 oz.</p> <p>KIMBERLY GAIL 5 lbs., 11 oz.</p> <p>LEANNE NICOLE 4 lbs., 13 oz.</p> <p>three sisters for Shane and Tanya.</p> <p>LETAIN (REITSMA):</p> <p>Mike and Judy Letain (Reitsma) also were blessed with a precious baby girl</p> <p>KARA SHIRLEY 5 lbs., 13 oz., born March 25, 1995.</p> <p>A sister for Tyler.</p> <p>Proud grandparents: Jack and Shirley Reitsma, R.R. 1, Smithers, BC V0J 2N0</p> | <p>Births</p> <p>WESTERVELD (nee BECK):</p> <p>Praise God for the gift of life! Ben and Melanie Westerveld rejoice to announce the birth of their firstborn, a daughter,</p> <p>NADINE ALETHEA</p> <p>on May 4, 1995.</p> <p>Nadine is the first grandchild of Bill and Janny Beck and seventh of Ben and Alice Westerveld.</p> <p>Proud great-grandparents are Mrs. Nel Beck, Mrs. Sytske DeJong and Mr. William VanVliet.</p> <p>Home address: 5 Niagara St., Unit 104, Grimsby, ON L3M 5A3</p> | <p>Births</p> <p>1955 June 14 1995</p> <p>"Unless the Lord builds the house, its builders labor in vain" (Ps. 127:1a).</p> <p>It is with great joy and thankfulness to God that we celebrate the 40th wedding anniversary of our parents and grandparents</p> <p>LOUIS and HENNIE VAN RAMSHORST (nee TEMPELMAN)</p> <p>We thank the Lord for all the care and blessings He has provided, and we thank you Mom and Dad, for all the love and support you have given us over the years.</p> <p>With love from your children and grandchildren:</p> <p>Bert & MaryAnn Van Ramshorst — Thunder Bay Beth, Ashley, Kevin, Mitchell, Matthew Fred & Alice Cramer — Thunder Bay Carolyn, David, Richard, Lynda Henry & Isabel Van Ramshorst — Thunder Bay Terrence, Sarah Eddy & Rohnda Van Ramshorst — Thunder Bay Tyler, Valerie Evelyn Van Ramshorst & George Duncanson — Amsterdam</p> <p>Open house, D.V., June 17, 1995, 2 p.m., First Chr. Ref. Church, Thunder Bay, Ont., and July 4, 1995, "De Elzenhoeve" — Campground, 1e Kruisbaarsweg 9, Nijkerk, the Netherlands.</p> <p>Home address: R.R. #2, Thunder Bay, ON P7C 4V1</p> |  | <p>1940 May 26 1995</p> <p>"For great is His love towards us, and the faithfulness of the Lord endures forever. Praise the Lord" (Ps. 117:2).</p> <p>With thanksgiving to our heavenly Father, we wish to announce the 55th wedding anniversary of our parents and grandparents.</p> <p>RALPH and ANNA DEJONG (nee JONGSMA)</p> <p>We congratulate you Mom and Dad. May God continue to make you a blessing for each other as you have been for us.</p> <p>With love from your children:</p> <p>Japke & Ralph Tibben — Brinston, Ont. Andy & Tammye, Michael, Mark, Anne & Dean Keyes — South Mountain, Ont. Kurtis, Ryan, Kristen Bill & Tina DeJong — Williamsburg, Ont. Jodi, Billy</p> <p>Home address: R.R. #3, Williamsburg, ON K0C 2H0</p> |
| <p>Thank You</p> <p>VANDERJET:</p> <p>For all the sympathy cards and letters that I received during the illness and passing away of my husband, I like to thank you very much. It was a real comfort for me, and helped me through this time.</p> <p>Catherine W. Vanderiet.</p> |  | <p>Personal</p> <p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5.</p> <p>Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p> | | | |

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Calendar of Events
on page 18...

Classifieds

| Obituaries | Teachers | Miscellaneous | Miscellaneous | Miscellaneous | | |
|--|--|---|---------------|---------------|--|--|
| <p>The Board, Staff and Students of John Knox Christian School, Brampton, Ont., would like to express their heartfelt sympathy to Steven and Rachel Fenn and their family in the sudden passing away of their father,</p> <p>MICHAEL FENN <i>Safe in the arms of Jesus, Safe on his gentle breast, There by his love o'ershadowed Sweetly his soul shall rest.</i> John Knox Christian School Brampton, Ont. May 10, 1995.</p> | <p>CHATHAM, Ont.: Chatham Chr. High School has an opening for a part-time art teacher. If you would like to be part of a dynamic staff, committed to serve Christ with your talents and you are qualified to teach art and other courses at the intermediate level, send your resume and covering letter to:</p> <p>Mr. Bruce Mitchell, Principal Chatham Chr. High School 90 Park Ave. E. Chatham, ON N7M 3V4</p> | <div style="border: 2px solid black; padding: 10px; text-align: center;"> <h2>CHRISTIAN COURIER needs TELEMARKETERS</h2> </div> <div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <p>Christian Courier's telemarketing campaign, started in 1994, continues. As of May 8, 1995, 18 communities had been canvassed yielding a total of about 300 new subscribers! A warm thank you to all telemarketers who made this possible.</p> </div> <div style="width: 45%;"> <p>We need local volunteers all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must know the people in their community and must have a warm heart for CCI. You can't beat the personal touch.</p> </div> </div> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say two or three evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.</p> </div> <p style="text-align: center; margin-top: 20px;">Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much! Stan de Jong, Business Manager.</p> <p style="text-align: center;">Address: 4-261 Martindale Road, St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p> | | | | |
| <p>Teachers</p> | <p>WOODBRIDGE, Ont.: Toronto Distr. Chr. High School has a position open in English. Apply to: Ren Siebenga, Principal c/o Toronto Distr. Chr. High School 377 Woodbridge Avenue Woodbridge, ON L4L 2S8 Phone: (905) 851-1772 or (416) 741-2273 Fax: (905) 851-9992</p> | | | | | |
| <p>ALLISTON, Ont.: Alliston Community Chr. School requires a teacher for a combined Grade 7 and 8, for the 1995/96 school year. Strength in music and French are highly desirable. Address all inquiries to:</p> <p>Miss G. Baarda, Principal Box 592 Alliston, ON L9R 1V7 Phone: (705) 435-4611 Deadline for applications is June 1, 1995.</p> | <p>Bed & Breakfast</p> | | | | | |
| <p>BELLEVILLE, Ont.: Belleville District Chr. School, in beautiful Eastern Ontario, is inviting applications for a possible teaching position in Grade 7/8. OTC or an equivalent certificate is required and CSTC is preferred. Please send applications and resume to:</p> <p>Leo VanArragon, Principal Belleville Distr. Chr. School R.R. #5 Belleville, ON K8N 4Z5 Phone: (613) 962-7849</p> | <p>BB & B - ORILLIA Your hosts: Henk & Eva Kruij</p> <p>When in the Huronia area, come and stay with us for a night or two. We offer clean rooms, Dutch hospitality and a good home-cooked breakfast. We also specialize in serving guests requiring transportation. For reservations or information, call or write:</p> <p>Best Bed & Breakfast 261 Nottawasaga Street Orillia, ON L3V 3K5 Phone: (705) 326-4274</p> | | | | | |
| <p>BELLEVILLE, Ont.: Belleville District Chr. School is accepting applications for a principal/teacher position beginning with the 1995/96 school year. BDCS is a multi-denominational Christian school with approximately 100 students, Junior Kindergarten to Grade 8. The applicant must be a committed Christian who will provide leadership for and work closely with faculty and staff, board members and parents. For more information contact:</p> <p>Leo VanArragon, Principal Belleville Distr. Chr. School R.R. #5 Belleville, ON K8N 4Z5 Phone: (613) 962-7849</p> | <p>Miscellaneous</p> | <div style="border: 1px solid black; padding: 10px;"> <p style="text-align: center;"><i>Celebrate</i></p> <p style="text-align: center;">with your friends, relatives and family on special occasions by sending a meaningful gift to help deliver the WORD. Provide us the name and address and a celebration card will be sent.</p> <p style="text-align: center;">THE BIBLE LEAGUE P.O. Box 5037, Burlington, ON L7R 3Y8 Tel.: (905) 319-9500</p> </div> | | | | |
| | | <div style="border: 1px solid black; padding: 10px;"> <h2 style="text-align: center;">FROM COAST TO COAST</h2> <table border="0" style="width: 100%;"> <tr> <td style="vertical-align: top; width: 50%;"> <p>ENGLISH RADIO: BRITISH COLUMBIA</p> <p>Burns Lake-CFLD.....9:15am 1400 Kitimat-CKTK.....8:30am 1230 Osoyoos-CJOR.....8:00 am 1490 Pentiction-CKOR.....8:00 am 800 Port Alberni-CJAV.....7:00 pm 1240 Prince George-CIRX.....7:00am 94.3 Princeton-CHOR.....8:00 am 1400 Smithers-CFBV.....9:15am 1230 Summerland-CHOR.....8:00 am 1450 Vancouver-CJVB.....7:00 am 1470 Vancouver-CJW.....7:00 am 103.3 Vernon-CJIB.....9:30pm 940</p> <p>ALBERTA</p> <p>Brooks-CKBR.....8:00am 1340 Edson-CJVR.....10:00am 970 Ft. McMurray-CJOK.....8:30 am 1230 High River-CHRB.....6:30am 1280 St. Albert-CHMG.....8:00 am 1200</p> <p>SASKATCHEWAN</p> <p>Estevan-CJSL.....8:00am 1280 Weyburn-CFSL.....8:00am 1190</p> <p>MANITOBA</p> <p>Altona-CFAM.....9:30am 950 Steinbach-CHSM.....9:30am 1250 Winnipeg-CKJS.....9:15am 810</p> <p>ONTARIO</p> <p>Atikokan-CFAK.....9:30am 1240</p> </td> <td style="vertical-align: top; width: 50%;"> <p>Burlington-CING (fm).....8:00am 107.9 Chatham-CFCO.....6:00 am 630 Fort Frances-CFOB 9:30 am 640 Guelph-CJOY.....10:00pm 460 Hamilton-CHAM.....7:30am 820 Kapuskasing-CKAP.....9:00am 580 Kingston-WLKO.....7:30 a.m 100.7 Newmarket-CKDX.....9:00 am 1480 Oshawa-CKAR.....8:00am 1350 Owen Sound-CFOS.....10:30am 560 Pembroke-CHVR.....10:00am 350 St. Catharines-CKTB.....7:30pm 610 Sarnia-CHOK.....7:30am 1070 Stratford-CJCS.....8:45am 1240 Windsor-CKLW.....8:30am 580 Wingham-CKNX.....10:30am 920 Woodstock-CKDK (fm).....8:00am 102.3</p> <p>NEW BRUNSWICK</p> <p>Newcastle-CFAN.....9:00am 790 Saint John-CHSJ.....9:30am 700</p> <p>PRINCE EDWARD ISLAND</p> <p>Charlottetown-CFCY (fm).....7:30am 630</p> <p>QUEBEC</p> <p>Montreal-CFQR.....7:30am 92.5</p> <p>NOVA SCOTIA</p> <p>Digby-CKDY.....6:00am 1420 Kentville-CKEN.....8:30am 1490 Middleton-CKAD.....8:30am 1350 New Glasgow-CKEG.....7:30am 1320 Sydney-CJCB.....8:00am 1270 Weymouth-CKDY.....8:30am 103.1 Windsor-CFAB.....8:30am 1450</p> </td> </tr> </table> <p>FRENCH RADIO: <i>Perspectives Réformées</i> ONTARIO Cornwall-CFHX.....9:30am 1170 Timmins-CRCL.....9:30am 620</p> <p>QUEBEC Montreal-CHRS.....8:00am 1090 Valleyfield-CFLV.....8:45am 1370</p> <p>TELEVISION: Faith 20-TV (Monday to Friday) Ontario.....5:30am on the Global TV Network Check your local listings for cable outlets airing <i>Faith 20</i>.</p> <p>Vision-TV (every Saturday) British Columbia.....4:00 & 7:00pm Alberta.....5:00 & 8:00pm Sask. & Manitoba.....6:00 & 9:00pm Ontario & Quebec.....7:00 & 10:00pm Nfld., N.B., N.S. & P.E.I. 8:00 & 11:00pm</p> </div> | | | <p>ENGLISH RADIO: BRITISH COLUMBIA</p> <p>Burns Lake-CFLD.....9:15am 1400 Kitimat-CKTK.....8:30am 1230 Osoyoos-CJOR.....8:00 am 1490 Pentiction-CKOR.....8:00 am 800 Port Alberni-CJAV.....7:00 pm 1240 Prince George-CIRX.....7:00am 94.3 Princeton-CHOR.....8:00 am 1400 Smithers-CFBV.....9:15am 1230 Summerland-CHOR.....8:00 am 1450 Vancouver-CJVB.....7:00 am 1470 Vancouver-CJW.....7:00 am 103.3 Vernon-CJIB.....9:30pm 940</p> <p>ALBERTA</p> <p>Brooks-CKBR.....8:00am 1340 Edson-CJVR.....10:00am 970 Ft. McMurray-CJOK.....8:30 am 1230 High River-CHRB.....6:30am 1280 St. Albert-CHMG.....8:00 am 1200</p> <p>SASKATCHEWAN</p> <p>Estevan-CJSL.....8:00am 1280 Weyburn-CFSL.....8:00am 1190</p> <p>MANITOBA</p> <p>Altona-CFAM.....9:30am 950 Steinbach-CHSM.....9:30am 1250 Winnipeg-CKJS.....9:15am 810</p> <p>ONTARIO</p> <p>Atikokan-CFAK.....9:30am 1240</p> | <p>Burlington-CING (fm).....8:00am 107.9 Chatham-CFCO.....6:00 am 630 Fort Frances-CFOB 9:30 am 640 Guelph-CJOY.....10:00pm 460 Hamilton-CHAM.....7:30am 820 Kapuskasing-CKAP.....9:00am 580 Kingston-WLKO.....7:30 a.m 100.7 Newmarket-CKDX.....9:00 am 1480 Oshawa-CKAR.....8:00am 1350 Owen Sound-CFOS.....10:30am 560 Pembroke-CHVR.....10:00am 350 St. Catharines-CKTB.....7:30pm 610 Sarnia-CHOK.....7:30am 1070 Stratford-CJCS.....8:45am 1240 Windsor-CKLW.....8:30am 580 Wingham-CKNX.....10:30am 920 Woodstock-CKDK (fm).....8:00am 102.3</p> <p>NEW BRUNSWICK</p> <p>Newcastle-CFAN.....9:00am 790 Saint John-CHSJ.....9:30am 700</p> <p>PRINCE EDWARD ISLAND</p> <p>Charlottetown-CFCY (fm).....7:30am 630</p> <p>QUEBEC</p> <p>Montreal-CFQR.....7:30am 92.5</p> <p>NOVA SCOTIA</p> <p>Digby-CKDY.....6:00am 1420 Kentville-CKEN.....8:30am 1490 Middleton-CKAD.....8:30am 1350 New Glasgow-CKEG.....7:30am 1320 Sydney-CJCB.....8:00am 1270 Weymouth-CKDY.....8:30am 103.1 Windsor-CFAB.....8:30am 1450</p> |
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Classifieds

Job Opportunities

Job Opportunities

Job Opportunities

Job Opportunities

Vacations

Stewardship Officer

We seek a financial planning/gift planning advisor to the Christian community. Post-secondary degree and related experience preferred. Christian commitment, personal stewardly lifestyle, good inter-personal and public speaking skills are required. 3/4 time Sept.-May. Possibly full-time after.

Office Manager

This position requires superior organizational and management skills as well as computer literacy. We are looking for a take-charge person who can work independently. Half-time to evolve to full-time.

For detailed position description or explanation, call or fax, in confidence, to:
Christian Stewardship Services
#210-455 Spadina Ave., Toronto, ON M5S 2G8
Call: 1-800-267-8890 or
Fax: 1-416-977-4611

H.D.C.H.

Due to an unexpected increase in student enrolment, the staff requires the assistance of a qualified **science teacher** on a part-time basis for the time period from **Sept. 1, 1995, to Feb. 1, 1996.**

We prefer qualified professional teachers who enjoy interaction with young adults, who view teaching as a craft which requires constant refinement and who delight in the service of our Master, Jesus Christ.

Please respond in writing to Mr. Jim Vanderkooy, Principal
Hamilton District Christian High School
92 Glanaster Road, Ancaster, ON L9G 3K9
Fax: (905) 648-3139. Prior to June 6, 1995.

National Director - Camping

Christian-based organization, with office in Burlington, Ont., is looking for a mature, qualified **National Director**, for its 9 camps across Canada.

Requirements include: experience in Christian leadership (preferable Christian camping), management experience, skills in verbal and written communication, ability to motivate a diverse group towards the same goals, creative ideas for Christian camping, a fervent call to — and love for — children and youth ministry.

The candidate should have a minimum of 2 years post-secondary education in the area of business or Christian leadership — with 5 years experience, or an equivalent of training and experience. Write us (with resume) and tell us why you feel you are capable of, and interested in, this position and expected salary.

Write: ND — Search Committee
c/o P.O. Box 85310, Burlington, ON L7R 4K5

Seeking a Pastor

First Christian Reformed Church of Chilliwack, B.C., is seeking an **ordained pastor** to serve in a team ministry. One of our pastors plans to retire, D.V., in September while our Youth Pastor is completing his first year with us. First Christian Reformed Church of Chilliwack is a growing church of some 650 souls (150 families). A church profile is available. We are located 100 km east of Vancouver.

Please write: Norman Brouwer, 46787 Portage Avenue, Chilliwack, BC V2P 7H3, Phone: (604) 792-4171.

Please take advantage of our monthly **Business Directory**. For a low cost of \$25 you can advertise your business.

For Rent

completely-furnished chalet in the **Blue Mountain area**. Livingroom, kitchen, two bedrooms, two 3-piece bathrooms. Beautiful view of the Beaver Valley and Georgian Bay.

\$300 weekly/\$150 weekends.

For more info. call Sake or Chelsey Dykstra at (519) 599-3789 or write to: Box 7, R.R. 2, Clarksburg, ON N0H 1J0



Family resort, clean house-keeping cottages, very close to 9 miles of sandy beach, excellent golf courses, fishing and many other attractions.

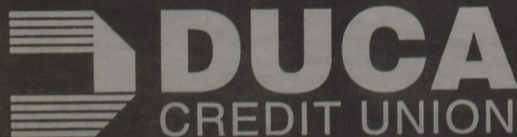
For information contact:
Len & Rita Bette
459 Mosley St.,
Wasaga Beach, ON L0L 2P0

Phone: (705) 429-2420

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Beautiful Niagara Falls. A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike & Joan Havinga

(905) 358-3534

Miscellaneous

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Willowdale - Toronto - Rexdale - Etobicoke - Scarborough - Brampton - Orangeville - Richmond Hill - Newmarket - Oshawa - Bowmanville

Classifieds

Miscellaneous

Miscellaneous

Miscellaneous

Miscellaneous

Miscellaneous

Why not consider Orillia, Ontario?

The First Christian Reformed Church, Orillia, Ont., is seeking a pastor. Our present pastor will be retiring in October 1995.

We are a thriving congregation of 80 families, 215 members located in a fabulous tourist region, surrounded by 3 lakes and 5 ski resorts. Our community offers Christian elementary education and many cultural experiences for all ages. If you are interested in hearing more about our congregation, please contact Henry Zwiers at 622 High St., Orillia, ON L3V 6Y8 or call (705) 326-4131 or (705) 325-1366.

ATTENTION!

Christian Courier will not publish an issue on June 2, 1995
 next week, being a "no issue" week.
Deadline for the June 9 issue is
Wednesday, May 31, 1995.
 C.C. Staff.

For sale, at real savings!

FARM & GARDEN CENTRE

Private sale. Close to Lake Huron on Hwy. #8, near Goderich, Ont., 10-acre parcel, beautifully landscaped. Business, equipment and residence. The residence is a 3,000 sq.ft., 16-year-old ranch-style home with cement pool and apartments. Front pond with waterfalls. Year-round business has been operating for the past 23 years. Owners are retiring for health reasons. Store only 10 yrs. old, 2,500 sq.ft. Great potential for expansion for greenhouses and tree crops. Has an 800' highway frontage. The home has three kitchens and two laundry rooms. Great for two families with separate entrances. For more information, please call:

(519) 524-9522 (bus.)

(519) 524-7243 (evenings)

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• No pets please • Showers available

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Phone: (705) 645-2738

APPEAL FOR HELP!

C.C.E.F. promoting Christian Education across Canada, and funding Christian textbooks, and teacher manuals, for the benefit of all C.S.I. member schools in Canada.

HELP US PUBLISH THEM.

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Your contribution is tax deductible. Registered Charity No. 0455097-23

**CANADIAN CHRISTIAN EDUCATION
 FOUNDATION, INC.**

For more information contact our Executive Director:



Fred R. Vander Velde
 2621 Cavendish Drive
 Burlington, Ont. L7P 3W6
 Tel.: (905) 336-5619
 (day or evening)



**Child sexual
 abuse victims
 — did you know?**

- Children who are isolated from others, with few friends or little contact with other children are at a greater risk of victimization.
- Girls are more likely to be sexually abused than boys, although it is generally assumed that boys find it more difficult to disclose abuse.
- Boys are more likely to be abused by someone outside the home, while girls are more vulnerable to abuse by family members. **NC**

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 for processing
 request.

Attach your
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Please indicate
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 takes effect.

**Christian Courier
 50th anniversary**

C.C. has existed for 50 years and has launched its anniversary to celebrate five decades of Reformed, Christian journalism in Canada. This campaign will also boost our profile and intends to gain much-needed new subscriptions!

The paper's friends and suppliers have already agreed to help offset the expenses of printing and distributing a commemorative poster, church bulletin covers, and a special anniversary issue. We're asking you to help us celebrate 50 years of Christian journalism as well!

Clip and mail to Christian Courier,
 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

☐ Yes! I want to be part of Christian Courier's 50th anniversary and celebrate Reformed, Christian journalism in Canada.

☐ Yes! I want to receive a free copy of the commemorative poster (donations over \$25 only).

Please find enclosed my cheque for:

☐ \$100 ☐ \$50 ☐ \$25 ☐ \$ my donation

Name: _____

Address: _____

City: _____

Phone: _____ Prov.: _____ Code: _____

We cannot yet offer charitable donation receipts. Businesses can receive free advertisement space in the anniversary issue for donations exceeding \$50. Please ask to receive our business sponsorship package. We gladly accept in-kind donations.

Effective: _____

Name: _____

New Address: _____

City: _____

Province: _____

Code: _____

Mail to:
 Christian Courier
 4-261 Martindale Rd.
 St. Catharines, ON
 L2W 1A1

Classifieds

| For Sale | Events | Events | Events | Events |
|----------|--------|--------|--------|--------|
|----------|--------|--------|--------|--------|

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CANADA

We'd love to hear from you.

90th Anniversary Christian Reformed Church Nobleford, Alta.

November 16, 1995, will mark the 90th anniversary of the organization of the Nobleford Christian Reformed Church of Nobleford, Alta. To celebrate this milestone all former members of the church are hereby invited to attend a weekend of activities commencing with the annual church picnic on July 7 and ending with an evening banquet and program on July 3. Banquet tickets of \$8.00 each can be reserved by contacting either Tonia Schiebout at (403) 757-3837 or Bert F. Konynenbelt at (403) 824-3442 or in writing to Tonia Schiebout at Box 40, Barons, AB T0L 0G0 on or before June 17, 1995.

Announcement

Mrs. Grada Lieverdink now has her new booklet, **Faith, Hope, Love & Amazing Grace** available in the Dutch language as well as in English. This booklet offers encouragement for the sick, lonely and also the young people. If you would like a copy contact her at:

10 Dundas St., Apt. 105
IROQUOIS, ON K0E 1K0

Please include \$2.00 to cover return postage.

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

please print

Name: _____

New address: _____

City: _____ Prov.: _____ Code: _____

Mail to: CHRISTIAN COURIER
4-261 Martindale Road
St. Catharines, ON L2W 1A1

New address is
in effect
(Date) _____

Calendar of Events

May 27 "Annual ABC Sale," 9 a.m.-1 p.m., at Shalom Manor, Grimsby, Ont. Breakfast from 8-10 a.m., lunch from 11 a.m.-1 p.m. Plants, flowers, crafts, toys, bake table and much more. Everyone welcome!

May 27 "Dutch Day" in Dundas, Ont., with special food and entertainment. Concert at 7:30 p.m. in the Dundas Arena by the "Koninklijke Nederlandse Militaire Kapel." Info.: (905) 383-9477.

May 31 "Hollandse Dag" (25th) at CRC, York, Ont. Commemoration of the liberation of the Netherlands. Speaker: Mr. P.W.A. Schellekens, Consul-General of the Netherlands. Info.: (905) 772-3695.

June 4 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, Ancaster, Ont.

June 5 The "Royal Brass Quintet" in concert, 8 p.m., Redeemer College auditorium, Ancaster, Ont. Info./tickets (905) 648-2131.

June 5-9 "Milk & Honey Summer Festival," a week-long festival of fun, fellowship and learning, at Redeemer College, Ancaster, Ont. Info. & registration: Janet Katerberg (905) 648-2131, ext. 225.

June 8 Concert by the "Choir Besorah," sponsored by the "Evangelische Omroep," Hilversum, the Neth. At 8 p.m., Redeemer College auditorium, Ancaster, Ont. Info./tickets John VanderLaan (905) 648-6585, or at the door.

June 9-10 25th Anniversary celebrations of the Chatham Chr. High School, Chatham, Ont. Info.: Wendy Horneman, phone/fax (519) 352-9298.

June 11 Dutch service with the "Besorah Mixed Choir," 5 p.m., Melrose United Church (Locke & Homewood), Hamilton, Ont. Message by Rev. G. de Fijter (Vriezenveen, the Neth.). Service will be taped for E.O., Hilversum, the Neth. Info.: John Vanderlaan (905) 648-6585/3170.

June 11 "50th Anniversary Memorial Ecumenical Service" to remember the liberation of the Netherlands. At 6:30 p.m., Essex United Church, 53 Talbot, Essex, Ont. Special recognition will be given to the Essex Scottish Regiment in the form of a mural created by local artists Layne Van Loo and Johana Johnson. Info.: (519) 776-4456/7757.

June 12-15 "Four-Day Evening Walk" or "Avond Vierdaagse" at the Royal Botanical Gardens, 680 Plains Rd. W., Burlington, Ont. Choice of 5, 10 or 15 km walks. Medals issued upon completion of 20 km in total or more. Music, entertainment, etc. Info.: (905) 383-6319 or write P.O. Box 79554, Hamilton, ON L8T 5A2

June 14 "Hollandse Dag" (the 26th), 10 a.m., Community Centre, Moorefield, Ont. Speaker: Rev. Martin D. Geleynse (Stratford). Bring your own lunch!

June 15 Concert by the Dutch choir "Besorah," 8 p.m., Trinity CRC, Abbotsford, B.C.

June 17 The "23rd annual Gruninger Picnic," 10 a.m., Grand River Conservation Area, Rockwood, Ont. Info.: (519) 235-0719.

June 18 Concert by the Dutch choir "Besorah," 8 p.m., Can. Ref. Church, Langley, B.C.

June 21 CCBF's 9th annual "All-Ontario Golf Tournament & BBQ," Golf at Knollwood Golf (old course) and BBQ at Redeemer College, Ancaster, Ont. Info.: (905) 512-8602 or 648-3503.

June 21-24 An ICS/Dooyeweerd Centre/Redeemer-sponsored conference on "Antiquity and the Reformed Tradition," at Knox College, Toronto, Ont. Speakers: Dr. E.P. Meijering, Dr. Calvin Seerveld and Dr. Abraham Bos. Info.: ICS at (416) 979-2331, fax (416) 979-2332.

July 1-2 40th anniversary of CRC, Charlottetown, PEI. Info.: Audrey Masselink, fax (902) 892-5525.

July 10-28 "Summer School" at Wycliffe College and ICS, Toronto, Ont. For a brochure and registration details, call Ian Ritchie at (416) 979-2870 or fax (416) 979-0471.

July 12 "Hollandse Dag," 10 a.m., Caradoc Community Centre, Mount Brydges, Ont. Speaker: Rev. John D. Hellinga. Bring your own lunch and cup!

July 17-21 "Summerfest," at Calvin College, Grand Rapids, Mich. Info.: (616) 957-6142.

July 23 Dutch worship service, led by Rev. John G. Klomps, 3 p.m., CRC, Ancaster, Ont.

Aug. 4-7 "ICS Ontario Family Conference," featuring Elaine Storkey (Christian Impact, London, England) and others, at HDCHS, Ancaster, Ont. Info.: (416) 979-2331.

Aug. 19 25th Anniversary reunion, Beacon Chr. High School, St. Catharines, Ont. For info. phone Fran Versluis-Kooke at (905) 934-5761 or fax (905) 937-1130.

Aug. 27 Dutch worship service, led by Rev. Jerry J. Hoytma, 3 p.m., CRC, Ancaster, Ont.

On referendums

In ChristianWeek of April 25, Dr. John Redekop expresses his views about the good of referendums. He has a problem with referendums because he has "relatively little faith in the ability of the masses to make the best decisions." Moreover it upsets him that Parizeau and Bouchard want to hold a referendum only when it is sure that the yes votes will win.

"I had always assumed that the purpose of a referendum was to ascertain what the public wanted. That perspective appears not to be shared by the elites leading the separatist movement. Time and again I hear the top spokespersons say that unless it is virtually certain that the 'yes' side will win, there should be no vote.

"If the separatist elites in Quebec were fully committed to grassroots decisionmaking, they would be less preoccupied with whether the outcome will be to their liking and more concerned with ensuring that the voting is fair and free. If you believe in populist, direct democracy, then it is not becoming for you to ensure a particular outcome.

"Some separatist leaders in Quebec, not the masses of Québécois, seem unwilling to accept some of the basic norms of democratic freedom, either populist or indirect and differential. These are the same people who champion freedom of speech, provided that the percentage who are francophones

does not decrease. In theory they want linguistic freedom in business and commerce, but only if the use of English does not increase. At the conceptual level they want freedom of choice in education, but, in fact, they deny such choice because the percentage choosing to be educated in English might increase. Proclaiming their commitment to democracy, they actually deny its essence.

"Mr. Bouchard and Mr. Parizeau, if you are truly determined to decide the future of my country by a referendum in Quebec, then please do so at the time that you promised. Better still, if you think that the outcome of this particular exercise in grassroots-decision-making won't be what you wish it to be, why not simply cancel the whole undertaking? The masses in Quebec and the rest of this great land will be better off if you do so. Then let the experts clarify the problems, weigh the options, find solutions for valid grievances and negotiate compromises."

Luitjens

In the same issue of ChristianWeek, April 25, we found a report about Jacob Luitjens. Many of our readers will recognize the name. He became a Canadian citizen in 1971, was stripped of it in 1991, and spent 28 months in a Dutch prison for being a Nazi collaborator in World War II. Since that time he has become a Christian who took an active part in the life of the Mennonite Church in Vancouver.

"Jacob Luitjens is staying with relatives in the Netherlands after his release from a Dutch jail a month ago, but his freedom is limited.

"The Netherlands doesn't want him to stay in his native country. Canada, which stripped him of his citizenship in 1991, doesn't want him back. Neither does Paraguay — where Luitjens lived before he came to Canada in 1961 — receptive to a return.

"Luitjens, now 76, was sentenced in absentia by a Dutch war crimes tribunal in 1948 for collaborating with the Nazis as a member of the Dutch Nazi police force known as *De Landwacht*. He was also a member

of the Dutch Nazi party.

"Luitjens was well liked as a deacon, an adult Sunday school teacher and a Bible study leader at First United Mennonite Church in Vancouver, where his wife and family still live.

"Hans Isaak, pastor of First United Mennonite, feels Canada is violating a basic human rights issue. When a person has served his time in prison, he says, 'then the concern of the society and the community is to bring the person back into society again. In this case, it's the opposite. They are giving the message that he's not wanted.'

"When Luitjens was tried in Canada the charge against him

was that he lied about his Nazi past, a charge he denied. When he lost his case, he also lost his citizenship, and isn't likely to get it back. Immigration Minister Sergio Marchi says any request to return to Canada would be rejected.

"The church has worked with Mennonite Central Committee (MCC) to petition the Canadian government for Luitjens' return, but with no success.

"Ed Janzen, executive director of MCC (B.C.) says the organization is not intending to intervene at this point. 'We've encouraged Luitjens to make application on humanitarian grounds to visit his family,' he says."

Church press

Jacob Kuntz

Which Bible version?

In a recent issue of Clarion (Canadian Reformed), the Rev. G.H. Visscher wrote a (second) article on the question: Which version now? The Canadian Reformed Church struggles with the question which Bible version should be used by the churches. The choice is really between the New American Standard Bible, the New King James Version and the New International Version. A committee has studied the translations and will recommend to Synod Abbotsford 1995 the use of the NIV.

"The NIV presents us with the best and the most modern English. For its readability and its clarity, this translation deserves much praise. Here is language those in the pew will have little difficulty understanding; nor does it take much to warm the hearts of children to its word usage.

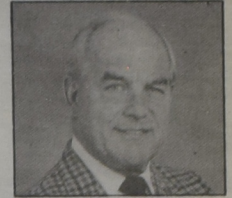
"The NIV is a fresh translation of the Bible. Unlike the NASB and the NKJV, which are revisions of existing translations, the NIV has been willing to look at the text anew and follow it rather than tradition, if necessary. This is a positive point; while not neglecting how previous generations have understood the Word, it is still the Word that is normative and not the understanding of previous

generations.

"It should also be noted that in Christian circles in general the NIV has met with a great deal of receptivity. This is a version that has shown its staying power as opposed to so many others that have risen only to disappear from sight shortly thereafter. Moreover, it is apparent as well from the reviews that the NIV has a high degree of respect in scholarly circles. Biblical scholars acknowledge that this is a translation that must be reckoned with.

"Another concern to our membership may be the fact that the NIV has abandoned the issue of 'thee' and 'thou' in reference to God. Many of our membership will lament this fact. It is important to note two points here, however. First, since there is nothing in the original language that necessitates the use of these formal

quotes



pronouns for God, to what degree can we insist on their usage? Must it not remain therefore a matter of preference rather than principle? Second, one who objects to the NIV on this point will have to object to the NKJV on the very same point, and will undoubtedly have to object to the next edition of the NASB. The demise of such language appears inevitable.

"In summary then, we would be the last ones to maintain that the NIV is a perfect translation. In an imperfect world, perfection is not attainable even here. But in our considered opinion, the NIV is the best alternative before us. Hence, while reminding synod about the limited usefulness of the NASB, we have advised Synod Abbotsford 1995 that the New International Version should be considered the 'one translation which can be positively recommended for use by the churches.'"

A farmer's problem

The Presbyterian Record informs us about the problems of a church-going farmer in 1895. This is what he said:

"I am a farmer in Rockburn, Que. Our pastor strongly advocates giving a tenth, and I think we would be more willing to do so if we knew what the tenth of our income. From my farm I raise produce to the value of \$600 yearly. Hire help, taxes, insurance and buildings, wear and tear, amounts to \$150 a year. This leaves \$450 out of which I have to maintain my family and pay interest. Farmers, as a rule, do not keep a strict account of receipts and expenditures, so that it is hard to know the tenth. Again we often do not sell for cash, but

have to take store. How are we to tithe the produce that we get no money for? And am I to tithe my gross income of \$600 per year, or part of it, after I pay help and interest and other expenses? If some way could be pointed out that would meet these difficulties, more of the farmers would practice giving a tenth."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont., where he works half time in Holland Christian Homes.

News

Christian teams share their faith door-to-door in southern Ontario

Alan Doerksen

ST. CATHARINES, Ont. — A few years ago, Mary Alexander heard a call from God to witness to others. Since then, she has started Every City for Christ Ministries, which focuses on door-to-door evangelism in St. Catharines, Toronto, and Hamilton, Ont.

In 1989, shortly after she made a full commitment to God, Mary decided to start sharing her faith in her neighborhood.

Special call

Originally from India, Mary and her husband Philip have lived in St. Catharines for about 20 years. She feels a special call to reach out to Hindus and Muslims.

One method of outreach the teams use is finding the names

pand this ministry to other cities. A Toronto team began meeting once a month and often went out to witness on weekends, starting in 1993. At first, they went in groups of three because "we were a little bit scared," says Mary. Later on, they went out in pairs. For safety reasons, each team usually has both a man and a woman.

In Toronto, the team usually drives to a neighborhood, divides into pairs, and meets again later at a designated place. Besides going door to door, the teams also speak to people outside of malls.

"Right out in parking lots, people get saved," says Mary. She gives the example of a Tamil-speaking man who made a commitment to Christ when speaking to the Toronto team in a parking lot. The team got him



Members of all three Every City for Christ teams.

Tract Distributors. They have also distributed Campus Crusade for Christ's "Jesus" video.

The St. Catharines and Toronto team are mostly Pentecostal, but the Hamilton team has members from Anglican, Brethren and Pentecostal churches.

To prepare for witnessing, each team meets together for prayer, watches related videos and practices role-playing (e.g. how to witness to a Hindu). The teams have also met with missionaries who have spoken to them about ways of witnessing. Recently, members of the teams met in Hamilton with mission-

ary David Foster, to hear about his work among Muslims in South Africa.

Similar name

Although it has a similar name, Every City for Christ is not connected with Every Home International, says Mary. However, she has received information from that group.

Every Home International (formerly called the World Literature Crusade) works in 87 countries, and also focuses on door-to-door witnessing by Christians. "That is the main thrust. We take the message of the Gospel to individual

homes," says Paul Collins, director of administration at EHI's Canadian office, in Guelph, Ont.

EHI has 10,000 staff members and field volunteers around the world and encourages local churches and mission agencies to spread the Christian message.

Door-to-door witnessing is "extremely effective," says Collins. "We have a decision response of three a minute."

Collins says he has not heard of Every City for Christ before, but approves of its work, although he thinks that their name too closely resembles the name of his organization.



Mary and Philip Alexander often visit door-to-door together.

of Hindu or Muslim people in telephone books and contacting them. Once team members visit a home, they often have chances for follow-up work. "There are some families we've visited four or five times," says Mary.

When team members visit a home, they introduce themselves and mention right away that they are Christians, so that they will not be confused with members of other religions who go door-to-door. They also dress appropriately so as not to be confused with Jehovah's Witnesses or others, says Mary.

In 1992, Mary decided to ex-

a Tamil Bible and later connected him with a Tamil-speaking pastor in Toronto.

Now there are three Every City for Christ teams — one each in Toronto, St. Catharines and Hamilton.

Tracts and videos

The teams often hand out Christian tracts, sometimes written in Hindi or Punjabi. The St. Catharines team has produced a tract called "Why God sent Jesus," and the teams get other tracts from Scripture Gift Mission, the Canadian Bible Society and Evangelical

From meeting place to temple



The former Gereformeerde kerk (Christian Reformed church) in Paramaribo, Suriname, on the corner of the Zinniastraat and the Gemeenlandsweg is being transformed into a Hindu temple. All it takes is to superimpose a dome on a plain, steep-roofed church building and to add a few bows and pillars. Is it a symbol of how the Hindu religion can absorb any other faith? The same cannot be said of Christianity.